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# Church

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MEMORIAL PRESBYTERIAN CHURCH  
Saint Augustine, Florida

*January, 1946*

• *Volume XXII* •

*Number Four*

## Selected Short Sermons

By Earl Riney

A little push may eliminate the necessity for a great deal of pull.

\* \* \*

Strong convictions make great decisions.

\* \* \*

Sins should be confessed only to God. What right have I to get peace in soul by making others miserable?

\* \* \*

Goodwill and cheerfulness is no hindrance to a useful life.

\* \* \*

There is a frankness that speaks the truth but does not speak it in love.

\* \* \*

Genius is eternal patience.

\* \* \*

To find fault is easy; to do better yourself is difficult.

\* \* \*

God is, and nothing good is impossible.

\* \* \*

The longer one trains and prepares the greater is one's strength.

\* \* \*

A husband or wife should never make the other the object of the joke or ridicule.

\* \* \*

Never give anybody something to do who does not have the ability to perform the task.

\* \* \*

Our opportunities to do good are our talents.

\* \* \*

The power of a deed repeated a few times is always immense and often final.

\* \* \*

Praise undeserved is scandal in disguise. It is better to be honest than to be agreeable.

\* \* \*

A worthy purpose is one secret of success.

\* \* \*

Things that are timeless are never out of date.

\* \* \*

Evil deeds are made worse by evil words.

\* \* \*

To live in triumph is better than to live in luxury.

\* \* \*

People do odd things to get even.

\* \* \*

The power to see life through to a great conclusion is often a matter of patience, and patience is of all virtues the most difficult.

\* \* \*

One good type of education is self-knowledge.

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## Ministerial Oddities

Collected by Thomas H. Warner

### Results

There is a story of an army chaplain who, in the course of a sermon on the evils of drinking, said: "All liquor should be hurled in the river." He sat down and his associate unwittingly asked the men to rise and sing, "Shall we gather at the river?"

\* \* \*

A writer describes the influence of Thomas Binney in these words: "That man might be described as the Bible again alive. . . . His congregation consisted on Sunday evening of a crowd of young men. . . . And what was the charm which principally drew us breathless to listen to him? It was this, that whereas in so many other places of worship sacred antiquity with its records was a wearisome topic, in that meeting at the Weigh House Chapel the old world lived again from the beginning, . . . so that the characters of the Old Testament's patriarchs, prophets, saints and soldiers passed into our memories."

\* \* \*

Pastor Franks was preaching with much fervor one Sunday morning upon the duty of doing with all one's heart and might whatever one finds to do. He became conscious of a commotion. A woman seemed to be engaged in animated conversation with her son. The boy broke away and started up the aisle. When he reached the pulpit, the minister asked, "What is it, my boy?" "Please, sir, I forgot to feed the hens this morning. Shall I go home now, or wait till the preaching is over?" The minister replied: "I think you'd better stay, but I thank you for showing me that at least one member of my congregation understands what I am saying."

\* \* \*

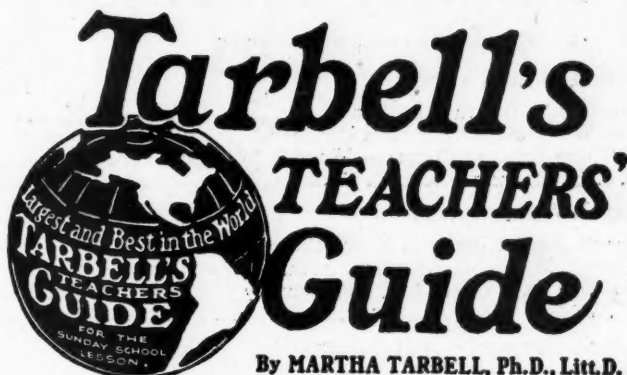
A woman resident of Springfield, Ohio, wrote to the postmaster and said that at last she had been converted. She enclosed a souvenir spoon which she said she had taken from a local restaurant. She asked him to try and find the owner of the spoon. She wrote: "Billy Sunday told me it was wrong, and now I want to do right, and wish if you would let me know if you find the owner of the spoon."

\* \* \*

Henry Morehouse, the evangelist said: "I was asked to preach at a certain place, and I got up a very nice sermon. The time came and we commenced the service. We sang a hymn and I prayed. I got up and read the

(Turn to page 6)

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## THE EDITOR'S DRAWER

### Delayed Deliveries of Magazine

There have been a number of reasons for the delays in delivery of *Church Management*. First, the printing shop, handicapped by manpower shortage common to most industries, has been off schedule. Secondly, paper deliveries have been irregular. More than once we have had to wait for paper before an issue could be printed. Again, congested mails have slowed the delivery to readers. This has been particularly true with the December issues during the war years.

To offset slowness in deliveries, we have changed the schedule of timely material. For instance, all of the Christmas material with the exception of an Epiphany program and a color cover appeared in the November issue. February will be the big Lenten number. In this way we are able to place timely material in the readers' hands at a conveniently early date.

If, and when, printing conditions return somewhere near normal, we will re-schedule the material. Because of post office regulations it is necessary to carry sequence in dating the magazines even though the date of publication has been delayed. That explains why an issue received late in December, containing little Christmas information, is labelled as the December issue.

William H. Leach.

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**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

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### Ministerial Oddities

(From page 3)

text, ‘God so loved the world,’ but I could not say a word. I had lost all my beautiful sermon. I tried to get the thread, but no, it was completely gone. All that I could do that night was to ramble on a little, and keep on repeating the text. I quoted it thirty times in forty minutes. I wished I had wings that night to get out of Dublin.”

Three weeks passed and a lady came to see him. She said her son had been at the service, and the repetition of the text broke his heart. Morehouse made this comment: “When I made a fool of myself, God honored his own word. That is what we want—to make fools of ourselves and honor God's word.”

\* \* \*

Henry Ward Beecher was to speak in Elizabeth City, N. J. The copperheads threatened to kill him if he made the attempt. Beecher, facing an indescribable uproar, advanced to the edge of the platform and said: “Gentlemen, I am informed that if I attempt to speak tonight, I am to be killed. I am going to speak, and so I must die. But I have one last request to make. All you who are going to stain your hands in my blood, just come up here and shake hands with me for the last time, for I shall go to heaven, and therefore I shall never see any of you again.” After that he spoke for two hours and “swayed his audience as the winds move the sea.”

\* \* \*

A Detroit minister was puzzled. He found that several I. O. U.'s were dropped in the offering plate. At first he thought it was being done by a practical joker. But some weeks later he found in the plate an envelope containing bills equal to the I. O. U.'s. They ranged from \$5.00 to \$15.00 and were apparently based on what the donor thought the sermon worth.

There came a Sunday when the sermon was not up to par. After the service the usual envelope was in one of the plates. But the slip of paper on the inside read, “U. O. Me \$5.00.”

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# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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## Talk About Atomic Energy

THERE has been too much talk about the atomic bomb and not enough about atomic energy. There are too many people who think that the bomb is going to destroy the world; not enough who look on the positive side to appreciate that a powerful new servant has come to aid society.

Religious people naturally gravitate into two classes. In one group will be found those who feel that the purpose of religions is to prepare individuals for the inevitable destruction which they think will surely come. We can't seem to get away from the catastrophic idea. In the second group will be those who have the conviction that there is a faith strong enough to overcome the world. They believe that the kingdom of God actually can come to our earthly society.

It is easier to define these groups than to reconcile their points of view. They will read the same gospels and the first group will find that Jesus is foretelling a catastrophic end of society while the second group is sure that Jesus believed that his ethics would win the hearts of men. The first group reads the book of revelation and comes up with pictures of the anti-Christ, Armageddon and the end of the world; the second thrills at the words: "And I saw the holy city, new Jerusalem coming down from God out of heaven."

So it is with the atomic bomb. One group will see it as signs of the end of society. The second group will look at the positive side of the picture. They will see this new source of power lighting and heating our homes, freezing our foods, carrying our burdens, eliminating the handicaps of space, increasing ease of transportation.

The atomic bomb, of course, is a terrible thing. Greedy nations may use it to destroy their enemies and themselves. But socially-minded people can turn it into the servant of humanity. Judging from the announcements

which have come to our desk too many preachers are speaking of its horrors; not enough at picturing the possible social assets of atomic energy.

## Hymns of the Post-Napoleonic Era

SOME are trying to foretell the progress of the next few years by studying the history of the post-Napoleonic period. There are many similarities between Napoleon and Hitler. Both sought to establish great empires. Both thought they were great warriors. Both had woman trouble. Both made the same fatal mistake of trying to conquer Russia. Both were destroyed by a society which was greater than any power an individual could hold. Perhaps the years following the destruction of Napoleon may parallel those in which we are entering.

Social reforms followed soon after the battle of Waterloo. New dreams of social justice and peace followed swiftly after the scourge of war. We will leave these things, at present, to others. But we do want to point out the spirit of hymns which were created in the era. Some are still our most popular missionary hymns. The emphasis is distinctly social and fits well into our modern period.

Who has not sung the great missionary hymn:

Watchman tell us of the night,  
What its signs of promise are;  
Traveler, o'er yon mountain's height,  
See that glory beaming star.

It was written by John Bowring in 1825.

"From Greenland's icy mountains," was written by Reginald Heber in 1819. "The morning light is breaking, the darkness disappears," by Samuel F. Smith, has the date of 1832. "Hail to the brightness of Zion's glad morning" was created by Thomas Hastings in 1830. The concluding verse might well be a

(Turn to page 65)



# What the Parish Ministry Is\*

by Henry Sloane Coffin

**I**F an ex-service man is wondering to what calling to devote himself, here is a statement by an oldster who has spent nearly half a century in the Christian ministry on what the work of the ministry is, and what it demands. This is no plea to enter it. It is an objective description of what the task is.

It is the attempt to impart the life of God to men.

The impartation of life must first possess it, and possess it contagiously. It was said of John Knox in the days of the Reformation in Scotland that he could not be in any place without "an infection of life thence issuing." In whatever the minister does—preaching in a pulpit or meeting people casually—he is a source of life of a specific quality—God's life in man.

The ministry is first a type of life and then a profession, and a profession to which a man must devote all his powers. He cannot be a minister of the Gospel and something else. His calling is exacting and engrossing. He has to say "but one thing I do." His home, his recreations, his business relations are all involved in his professional usefulness. His calling is a full-time job, and is so viewed by the people who honor him as their minister.

He discharges his calling in a variety of ways:—(1) He is a teacher of the gospel. That was our Lord's earliest title—rabbi, teacher. Richard Hooker defined the work of the ministry as "the instruction of all sorts of men to eternal life." If a minister is to impart the life of God, he has to interpret it. The prophets, St. Paul and our Lord himself had distinctive convictions about God and man and human society.

The minister has to give an interpretation of the universe—"this nonchalant universe" as Thomas Hardy called it. Is it nonchalant or has it purpose and meaning from its creator and Lord?

Galsworthy represents a soldier dying, and saying to those about him:

"Waste no breath on me—you cannot help. Who knows—who knows? I have no hope, no faith; but I am adventuring. Good bye."

\*This is a second in a series of pamphlets published by Union Theological Seminary, New York City, for distribution to the armed forces. It is published here by special permission.

If the universe and the soldier be merely material, his adventure is a tame affair underground to dissolution. Only with a spiritual outlook on something beyond can there be an adventure. His final words "good bye" are a survival from such a spiritual outlook—"God be with ye."

He has to help folk to interpret their varied experiences. People in Jerusalem at Pentecost thought the first Christian leaders drunk—that was their explanation of these men's emotional condition. Peter gave it another interpretation in the light of God's word: "This is that which was spoken by the prophet Joel"—the spirit of God coming in power and light on faithful men. A brilliant woman, the wife and mother of men whose lives she shared and inspired, was stricken with an incurable cancer. Her pastor, Dr. Maltbie Babcock, talking with her said: "We have to learn to write 'disappointment' with a capital H—'His appointment.'" That altered her outlook, and gave her trust and courage to the last.

He has to report social obligations in the light of Christ—marriage, economic and political responsibilities, race relations. He has no blue-print for a Christian social order. That has not been given. He has to look at existing industrial and national and racial relations, and let the Spirit of Christ reveal their defects and point to a

more Christian order. When that arrives still further Christian advance will be revealed.

Ours is a confused day. In a published Credo the novelist, Dreiser, stated:

I can make no comment on my work or my life that holds either interest or import for me. Nor can I imagine any explanation of any life, my own included, that would be either true, or important, if true. Life is to me too much a welter and play of inscrutable forces to permit, in my case at least, any significant comment. I catch no meaning from all I have seen, and pass quite as I came, confused and dismayed.

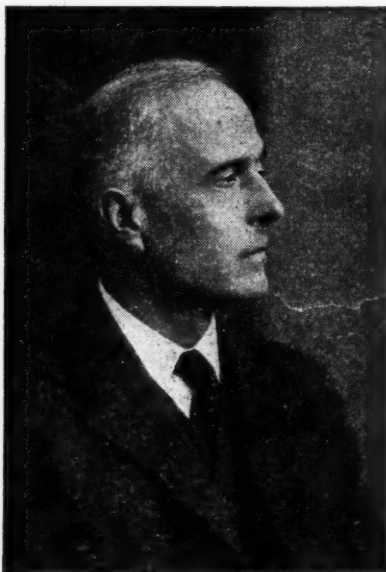
It is to men and women thus bewildered by the puzzling universe and the horrible inhumanity of man that the minister has to teach the Christian view of life and death, of God and the world. Even the very intelligent are often totally ignorant of elementary Christian convictions and many hold childish notions of God and perilous prejudices towards many of their fellow-mortals. St. Paul described the work of ministers as "teaching every man in all wisdom, that we may present every man a grown-up in Christ Jesus."

## II

He is a preacher of the gospel. Preaching is teaching with an urgency to achieve an immediate end. A sermon has been described as "half an hour in which to raise the dead." Browning's Canon Caponsacchi had a preacher's spirit when he told the court that he was ready "to burn my soul out in showing you the truth." A teacher regards education as a process which requires time. A preacher delivers a message to accomplish results at once. He appeals to men's consciences. He has to be both cogent and moving. A preacher-novelist of the nineteenth century, George MacDonald, whom Phillips Brooks admired as a messenger when he heard him preach, describes one of his characters in a pulpit:

It was as if he would force his way through every stockade of prejudice, ditch of habit, rampart of indifference, meat of sin, wall of stupidity, and curtain of ignorance, until he stood face to face with the conscience of his hearers.

Messengers do not argue; they announce. They bring authentic tidings "from beyond the flaming ramparts of the world." They speak with author-



Henry Sloane Coffin

ity—the authority of God's word given historically in the Scriptures, confirmed by centuries of the church's experience and validated in the preacher's own life. "We speak that we do know." Browning's Pompilia had met a number of ecclesiastics—sorry specimens most of them. She found a true ambassador of Christ when she encountered Caponsacchi, of whom she says that "he flashed the word God gave him back to men."

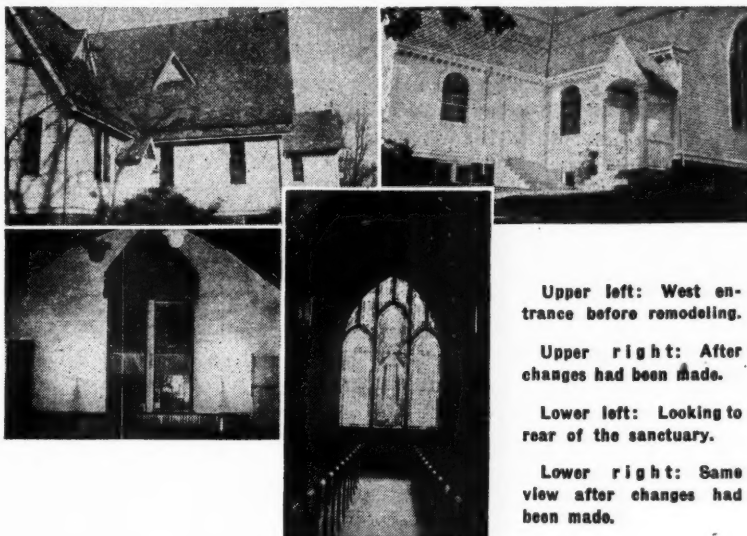
The element of personal experience dominates preaching. That is why Brooks defined it as "truth through personality," and contrasts those who seem always "discussing Christianity as a problem instead of announcing Christianity as a message and proclaiming Christ as a Savior." He remarks that "it is good to be a Herschel who describes the sun, but it is better to be a Prometheus who brings the sun's fire to the earth."

Preachers are "witnesses." They do not invite men to go with them on a quest; they report a discovery. They bring not good advice, but good news. Their aim is not to start "a group discussion," but to win a commitment of lives to Christ.

I suppose the first Christian sermon was that ascribed to the angel who spoke to the shepherds at Bethlehem. The shepherds did not go into a huddle to discuss what they had heard. They said, "Let us even now go and see."

Confining sermons to personal experience may seem pitifully limiting. Who of us has enough acquaintance with the living God to meet the varied and often tragic needs and perplexities of a community? We discover that our individual experience of him, however meagre, has an unlimited applicability. St. Paul thanked God for comforting him in a particular trial, not that he might thenceforth comfort others similarly tried, but "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." One's experience becomes a window to which we can take folk and bid them look out. We do not say: "See what I see." No two pairs of eyes ever see just the same things. We see what we have eyes for and need supplies eyes. We say: "See whom I see;" and God in Christ adapts himself to the needs of every child who looks to him.

Nor does the element of personal experience in preaching mean that the preacher obtrudes himself. Quite the reverse. It is significant that the messengers who play so important a role in Greek drama are almost all nameless. We are fishers of men, and a fundamental rule in fishing is to keep one's



Upper left: West entrance before remodeling.

Upper right: After changes had been made.

Lower left: Looking to rear of the sanctuary.

Lower right: Same view after changes had been made.

### FIRST PRESBYTERIAN CHURCH, REDWOOD FALLS, MINN.

These interesting before and after pictures show what can be done to beautify older buildings. William A. Dalton is the minister of the church.

self out of sight. Years ago the present writer visited Antwerp. In the cathedral we were taken about by a garrulous guide who in laughable English pattered a miscellaneous amount of information before each of the great paintings which he showed us. We left remembering not the pictures, but this chatter. We went next to the Church of St. James, where a self-effacing guide drew aside the curtains from the paintings, gave the subject—and the name of the artist, and left the picture to make its own impression on us. Plato records that the most spiritually awakening of Greek thinkers used to say: "I would ask you to be thinking of the truth, not of Socrates." Preaching should always leave listeners face to face with God.

#### III

He is a leader in public worship. A true sermon is a part of worship. For worship (as the etymology of the word suggests: worth-ship) is giving his value to God. It is appreciation. To appreciate anyone enhances his worth to us. So worship has results in the worshippers. But no one truly worships for what that act does for him. He offers his homage to God. It is the objective result of worship which is significant. We supply God with our thoughts, our purpose for ourselves and for society, our ardent penitence, gratitude, hope and resolve; and through these he is enabled to fulfill his will in us and in our world.

Worship is therefore offering. We present ourselves with all our ties—domestic, patriotic, economic, racial—

ties which knit us soul with soul in the universal church of Christ in earth and heaven. One sometimes hears men disparaging intercessory prayer—i. e. prayer for others. But how can one offer an isolated self to God, when each of us is bound up in the vast bundle of humanity with every other self? All prayer is social, because in giving one's self that self is tied in the web of life to untold millions. Through this self-offering God is enriched and empowered to achieve his gracious ends for us and for countless other children of his. Unhappily many people never think of public worship as a social offering to God. They selfishly think only of its possible effects on themselves. If they fancy that it does not do them "any good," they cease worshipping with fellow-believers. But whatever the subjective effect on the worshipper, the aim of worship is to give to God.

And such worship effects communion with him. We give him ourselves, and this enables him to give us himself. In all sympathetic intercourse between persons there is two-way traffic—an exchange of selves. There is a difference between talking about another, and talking to him. It is one thing to discuss God, saying "he;" another thing to address him, saying, "thou." When we face another, we expose ourselves to him. Personality has an effluence, enriching or debasing. To expose ourselves, person to person, to the God and Father of our Lord Jesus Christ is to receive an incalculable in-



crement in ourselves and to enrich him with the sole gift he craves—our hearts.

This exchange of selves is symbolized for Christians in the supreme act of our public worship—the Lord's Supper. When someone asks us to take a meal with him, he sets before us not food alone, but fellowship. He gives us his company. We come away having eaten him—his mind and heart. At the holy table Christ is both host and food. He says: "Take, eat: this is my body—this is myself." We offer and present ourselves to him. We come away, saying, "It is no longer I that live, but Christ liveth in me."

To achieve this corporate appreciation, offering and communion of a congregation with the living God in worship, the leader has to be a skilled artist, employing the heritage of the church in Bible, hymnal liturgy, the contemporary needs and moods in the community, the available means in architecture, music, sacred acts, to mediate God's and men's approach to each other. God is always waiting eagerly, but men must in this hour of intercourse have their attention riveted on him, their imaginations aroused to see the invisible, their feelings stirred (for none go head-first to God), and their consciences enlisted in his purposes. It requires (in the leader) both spiritual preparation and the constant use of artistic skill in the media he employs.

#### IV

The minister is the guide of a social force. A congregation is not a worshipping fellowship; it is a factor in the life of society.

Its primary responsibility is for its own community. On its conscience must rest the quality of life—physical, political, economic, spiritual—in its neighborhood. Its first and obvious aim is to seek to have every man, woman and child within its reach a follower of Christ. But social conditions affect the impressionability of folk to the appeal of Christ and aid or impede their growth in Christian character. So a congregation must constantly scrutinize the recreations, the housing, the industries and businesses, the government of its town or countryside. Are these obstacles or helps to Christian living?

And every congregation has responsibilities for the nation and the family of nations, for racial groups both in its immediate community and in the world who are accorded unjust or unbrotherly treatment. It is a part of the body of Christ whose God-assigned mission is to make all nations disciples of its Lord.

A minister has always to ask: "What

does our community need for its inspiration with the mind of Christ?" That will guide him and his people in shaping their church's program. Then he has to ask: "What resources has this congregation for the Christianization of this neighborhood, this country, this world?" He is under obligation to get these resources fully at work.

A congregation is made up of men and women of many minds. Some are conservative, some liberal, some radical. They have various political affiliations. A minister cannot be an active partisan in politics, and expect to lead his people. He has to distinguish between principles which have the authority of the spirit of Christ and measures or public figures whose embodiment of them is open to differences of judgment by men who wish to be Christians. His task is not to tell his people for what or for whom to vote and to work. His task is to create consciences responsive to the spirit of Christ, and expect his people to employ those consciences as citizens, as businessmen, as members of a union. But he must never forget that a congregation is a social force—either for the perpetration of unfraternal arrangements or for the fellowship of men in righteousness. Happily most issues in the community are not partisan. They are issues of brotherhood, of justice, of godliness, and it is his duty and opportunity to lead his people with the mind of Christ.

#### V

He is a pastor—that is a friend to his people and a friend at large to his community. The gospels show the Master spending much of his time and effort in serving individuals, and the letters of St. Paul, with their many personal messages, are evidence how much of his ministry was that of a friend in God to folk of all sorts and conditions.

Most pastors spend a good many hours each week visiting in homes and offices, sometimes at noon hours in factories. They have to make their interest in people felt and their friendship available. Most of them also have time when any who need them can find them either in their home or office at the church. They must make themselves readily accessible, running the risk of being imposed on by cranks and bores and sometimes rascals, in order that they may never seem inhospitable to perplexed, or lonely, or hard-pressed men and women.

Such ministry of personal friendship demands certain qualities—an interest in people, outgoingness or approachableness so that the minister seems inviting, candor and sympathy in han-

dling the questions brought him, and an infectious and outspoken Christianity which gives those who come to him assurance that he sincerely seeks to view life with his Master's mind. The man who is a faithful visitor and consultant is he to whom people turn when life faces them with emergencies. It is a friend, not a stranger, who can minister to them in sickness or sorrow or in joys and successes. The minister has to be the chief factor in fusing a miscellaneous aggregation of folk of varying social backgrounds into a friendly fellowship in the household of God and an effective working force for the Christianization of the community. His personal contacts with men, women and children enrich his ministry as preacher, as leader in worship familiar with the aspirations and penitences of those whose common prayer he voices, and as a recruiter of workers both in his own congregation and in good causes in the community.

It was said of Christ that "he knew what was in man." His representatives need similar understanding. Every man has his particular outlook on life, and a minister has to attempt to get inside him and look out through his mind if he is going to be of help to him. In one of Cowper's letters, he tells a friend gratefully:

"You are very kind to humor me as you do, and had need to be a little touched yourself with all my oddities, that you may know how to administer to mine. All whom I love do so; and I believe it to be impossible to love heartily those who do not. People must not do me good their way, but in my own, and then they do me good indeed."

To be sure, while a minister starts by trying to get within the thought and heart of everyone with whom he deals and to understand his point of view, his eventual aim is to get his friend looking out and up with his Master's mind. He himself has to live both in the lives of the people to whom he ministers, and in the heart and conscience of his Lord.

#### CHURCH AS MEMORIAL TO SENATOR NORRIS

Norris, Tennessee — Erection of a church as a memorial to the late Senator George W. Norris of Nebraska, father of the Tennessee Valley Authority, is being considered by the Norris Religious Fellowship.

Rev. Thomas B. Cowan, pastor, suggested at a dinner of the fellowship that \$100,000 be considered as a goal, funds to be raised by contributions from liberals throughout the nation.

Tracy B. Augur, TVA official, is chairman of a committee investigating the feasibility of such a project.



# George Washington, Churchman

by William C. Skeath

*Records show that George Washington worshipped in thirty-four different churches of various denominations. He had definite connections with three. The author of this article, minister of the Haws Avenue Methodist Church, Norristown, Pennsylvania, has long been a student of Washington lore. We doubt if this side of his life has ever been better told.*

AS far as the character of George Washington is concerned, the days of "debunking" are over. With all their efforts the "debunkers" have succeeded only in making more prominent an element in his personality we probably would have missed had we not been compelled to search the records for the facts of his life. For all historians are agreed that undergirding Washington's character was a firm foundation of faith. This faith was a heritage from his parents, both of whom loved the church and were deeply interested in its welfare. This heritage of faith flowered in Washington as a profound reverence for the church and a keen and intelligent interest in the successful functioning of the life of the church.

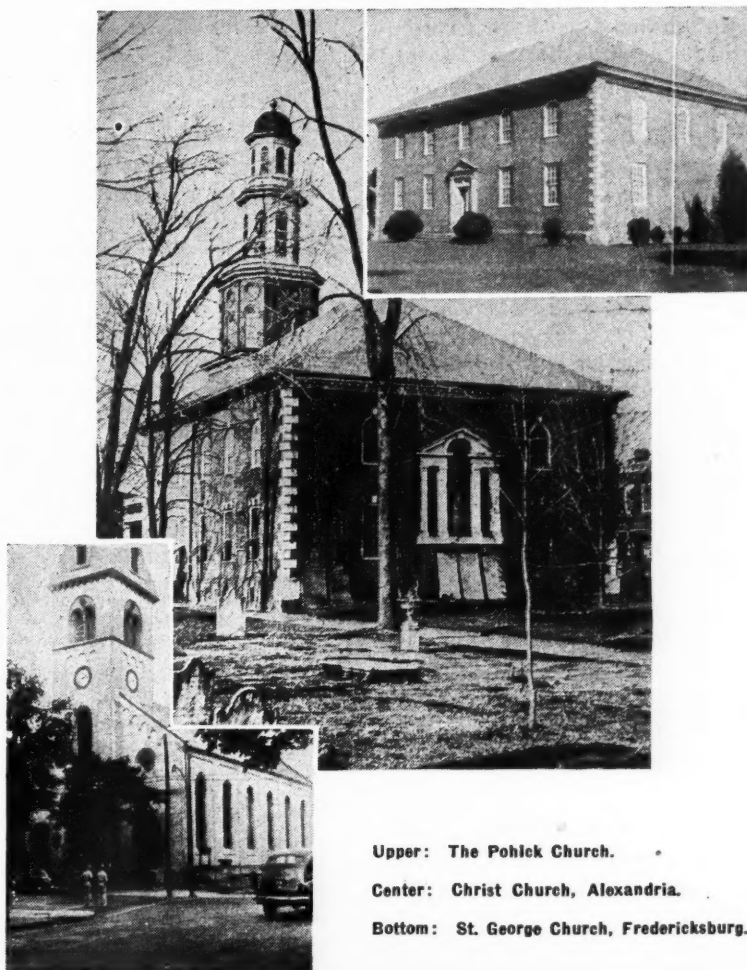
There are records that Washington attended worship in at least thirty-four different churches of various denominations. That record was attained because he attended religious services wherever he happened to be, unless the pressure of business or bad weather or worse roads compelled his absence. This, however, was merely participation in the worship of a nearby church. But there are three churches—all of them still carrying on worship—in which Washington availed himself of all the privileges and assumed all the obligations of an active membership.

In April, 1732, two months after the birth of Washington, the group of church-loving people then living in Fredericksburg, Virginia, pledged 75,000 pounds of tobacco to pay for a church which they authorized Colonel Willis to construct. The building which Colonel Willis erected was a plain, box-like structure without any beauty of line or any distinguishing feature of architecture. It was bare in the interior save for the pews and the slave section, and, since glass had to be imported, the few windows provided gave the interior a gloomy appearance. The present church, which is the third to occupy the site, was erected shortly

after 1816. This is a churchly building with a graceful spire. Its interior is marked by a chaste gallery with beautiful arches and supporting pillars. And the outstanding decorative feature is a lovely stained glass window; a memorial to Washington's mother.

Washington's connection with this church began when he was about seven years old. His father had been compelled to leave the Hunting Creek farm because the dwelling had been destroyed by fire. So the family had driven the fifty miles from Hunting Creek to

the farm which Augustine Washington owned on the bank of the Rappahannock opposite Fredericksburg. No sooner had they settled than Mrs. Washington identified herself with Saint George Church in Fredericksburg; an identification which was to last all of her life. On fine days it was but a short row for the slave to take them across the river to the services of the church, while on winter days when the ferry was not passable it was but a short drive of two miles through Falmouth and across the bridge. At the death of Augustine Washington the care of the household fell on the mother. She insisted on regular attendance at worship. Frequently the slaves fell asleep in the church. Whereupon Mrs. Washington would tiptoe to the slave section and prod them with her fan until they awoke. During this process the children of the family sat with reddened



Upper: The Pohick Church.

Center: Christ Church, Alexandria.

Bottom: St. George Church, Fredericksburg.

faces.

When about nine years of age, George attended a little school about two miles from his home, which was conducted by Master Hobly of Falmouth. Later he attended a more advanced school at Pope's Crossing conducted by a Mr. Williams. Here he was fascinated by mathematics, and especially when they led to the rudiments of surveying. Delighted with this study he is said to have enthusiastically surveyed the farm several times. The building which he used as a surveyor's office is still shown. As far as we know this was all the "formal schooling" the boy is supposed to have received.

But among the many pastors who served Saint George, there is one of special interest to us. He is James Marye, who by his labors in a neighboring parish so impressed the members of Saint George with the qualities of his character that they petitioned his appointment as rector of Saint George. Marye was a cultured gentleman, of Huguenot descent, who was especially proficient in foreign languages. And in order to make his slender salary stretch as far as possible he undertook to tutor some of the more promising youth of Fredericksburg. He numbered among his pupils some who afterwards became famous in American history: James Madison, James Monroe, and, not the least, George Washington. George and his brother, Samuel, daily rowed across the river from the Ferry farm to Fredericksburg to attend Mr. Marye's classes.

While formerly there was much discussion as to where Washington received the inspiration for the 110 rules of conduct which he copied into his commonplace book, it is now generally agreed that the inspiration came from Reverend Marye. Marye doubtless got them either from the French original, or an English translation of a book titled "Youth's Behavior, or Decency in Conversation Among Men, composed in French by Grave Persons for use and benefit of their youth, now newly translated into English by Francis Hawkins." The Huguenot pastor had so impressed the value of these rules on the mind of his student that he copied them into his copy-book as a pattern for his mature life.

#### The Pohick Church

However, the church of Washington's more mature activities was Pohick Church. This church stands on the main highway between Washington and Fredericksburg; about twenty miles from the capital and seven miles from Mount Vernon. It was this church

which furnished the field for Washington to display most of his activity as a churchman.

He was about three years old when his father moved from Wakefield to Mount Vernon—then called Hunting Creek. Pohick was the parish church for Hunting Creek and Augustine Washington at once identified himself and family with the church; being elected as vestryman shortly after his arrival. George was seven years old when the burning of the Hunting Creek house compelled removal to Fredericksburg.

On the death of his father, four years later, his brother, Lawrence, who had taken possession of Hunting Creek as his inheritance and renamed it Mount Vernon, invited George to spend four years at Mount Vernon and he had accepted the invitation. Then, when Lawrence died, George succeeded him in the inheritance, bought the widow's right to the estate, married and settled down at Mount Vernon, Pohick again became his "home church." It was his "home church" in a very real sense because on October 25, 1762, he was elected a vestryman of Truro parish, in which Pohick was located. He served in that capacity until February 23, 1784.

The present Pohick church is a witness to Washington's active membership in the church, and to his skill as a surveyor and as a designer of buildings. The original church building, bleak and bare as was characteristic of the usual church buildings of the period, was situated several miles to the rear of the present building. It received its name from a tribe of Indians living along a nearby creek. From the parish registry which runs back to the year 1732 we get a clear picture of the relation of the Washington family to the life of this church. Augustine Washington was made a vestryman in 1735, just about three years after the birth of his great son. On November 20, 1767, the evident need of a new building brought about a resolution by the vestry to build as soon as possible. In 1799 an agreement was made with Daniel French of Rose Hill to build a new church. The building committee appointed to carry out this project consisted of George Washington, George William Fairfax, George Mason, Daniel McCarthy and Edward Payne.

Opinion varied as to the location suitable for the new church. Many desired that it remain on the old site. Washington was in favor of a re-location, saying that the church should be on the highway and of easy access for the majority of the membership. He sur-

veyed the ground, and, at a meeting called to decide the controversy, presented his maps and surveys to prove the location he suggested as most desirable. It was his choice that was finally approved. The land measured a little less than four acres and cost about a guinea an acre. Daniel French as the contractor—or the "undertaker" as he was then called—was to receive the "sum of 877 pounds current money of Virginia." In addition to the church building, the contract called for the erection of two horse blocks with proper steps, and several benches under the trees. These latter were for the social gatherings which always followed a church service in colonial Virginia. The "spot to fix the church" was chosen September 21, 1769, but the building was not completed until 1774.

There is every reason to believe that Washington himself drew the plans for the chastely simple building which today stands on the location he selected. On its completion in 1774 Washington was requested to import a cushion for the pulpit and cloths for the communion table and desks of crimson velvet with gold fringe. At the same time he was ordered also to secure "two folio prayer books covered with Turkey red leather with the name of the parish thereon in gold letters." The drapery on the front of the pulpit and the eggs on the cornices of the small frames were done with gold leaf which was given to the parish by Colonel George Washington.

Washington placed the altar at the east end of the church where it is backed by an altar piece twenty-two feet high and fifteen feet wide. On that east wall were placed also, as required by the article of Constitutions and Canons of the Prayer Book of 1662, the Ten Commandments, the Lord's Prayer and the Creed. The pulpit was placed in the center of the north side of the church. Directly in front of the pulpit, in the aisle which led to the church yard, stood the font. The font was made by a William Copein, in accordance with a book of designs then current. It was suggested that the design be ample in size "for the dipping the infant in the water discreetly and warily" as required by the Rubric of the Prayer Book of 1662.

The box pews were after the traditional arrangement; an arrangement which assured the largest seating capacity for a given amount of space. They were boxed for several reasons, chief of which was to prevent drafts in winter and conserve the heat of the footwarmers which the women used. On November 20, 1772, the residents of the parish gathered to bid on the pews



they desired to occupy when the building was completed. The highest bidder was to have the choice seats. If the bidders were unable to pay ready cash an arrangement could be made by which, "if proper bonds were given," they might have six months to make good their bid. Colonel Washington was given the pew known as Number 28. This was a "center pew adjoining the north aisle and next to the communion table." The amount which he paid for this choice pew was sixteen pounds.

The old church has had a varied history. From 1777 to 1836 it was practically abandoned save for such random service as chance clergymen might give. Among these chance clergymen was the famous Parson Weems who was at Pohick church in 1798 for an uncertain though probably brief stay. During the winter of 1862-3 a troop of cavalry stabled their horses in the building. They destroyed everything which interfered with their occupancy of the building. They used the east wall as a target for carbine practice and tossed the font outside to be used as a watering trough for the horses. Such things will men do unthinkingly under the pressure of so-called military necessity.

February 23, 1784, marks the end of Pohick as a colonial church and also of Washington's relation to it. The parish minute book states that John Gibson, gentleman, was chosen to act as vestryman "in room of his excellency, General Washington, who has signified his resignation to Daniel McCarthy, gent." This was in all probability the same Daniel McCarthy who had served on the building committee with Washington.

#### Christ Church Alexandria

Between Pohick church and Christ Church Alexandria, the church of Washington's later years, there is a definite connection. Four years after the founding of Alexandria some of the residents raised money for a small chapel to be built in their town. They had no regular pastor, but Parson Green of Pohick came every Sunday to preach for them. Great was the rejoicing among these pioneer worshippers when, in 1765, Truro parish was divided and Alexandria was placed in Fairfax parish. That meant that their little chapel—known to us now as Christ Church—permitted their town to be represented by the Church of England.

Both town and church were growing. The church in particular had been outgrown by its membership and, since the building was sadly in need of repair, it was felt the part of wisdom to

## THE G. I.'s RETURN



F. Cunningham

"Nobody here. Well someone surely signed these letters we got at Saipan and Guadalcanal."

erect a new church. So, January 1, 1767 plans submitted by James Wren, a reputed descendant of Christopher Wren, were accepted and James Parsons selected as the "undertaker" to build the new church. This was to be of brick and roofed with juniper shingles.

For some reason Parsons was unable to complete the building to the satisfaction of the congregation, and, in 1772, John Carlyle was granted an additional sum of 220 pounds to finish the task. James Wren was also granted eight pounds for lettering the required tablets on either side of the pulpit. Wren did such a good job that the original lettering is still in perfect condition. The building, surmounted by a graceful tower, set in a spacious church yard, and even today a mecca for church architects, was accepted by the congregation as "finished in workman-like order" February 23, 1773.

From the very beginning Washington was actively interested in this church. The land on which the church stands was obtained from John Alexander of Stafford County, Virginia. As a boy of sixteen Washington, under orders from his patron, Lord Fairfax, had surveyed the ground. It was of easy access from Mount Vernon, and was just

a short walk from the town house which Washington maintained in Alexandria. No wonder, then, that at the close of his military career, he should connect himself with Christ Church where so many of his friends of other days were worshipping. Among its ministers was his friend, the Reverend David Griffith, former chaplain of the Continental Army, who served Christ Church from 1778 until his death in 1789. David Griffith had the honor of being the first man elected as Protestant Episcopal Bishop for the State of Virginia. He was never consecrated to the office however, since he did not have the funds necessary for the trip to England for the Episcopal consecration. And it was the pastor of this church, the Reverend Thomas Davis, pastor of Christ Church, 1792-1811, who conducted the funeral services of General Washington in 1799.

Christ Church had the distinction of being one of the few churches to employ women as sextons. Susannah Edwards was among the earliest of these. It was her duty to escort each family to its pew and seat them according to their rank. The custom soon fell into disrepute with the employment of a certain Mistress Cook. The pew renters resented the unctious manner in which she patrolled the aisles and sup-



pressed sternly even the faintest whisper.

Whether Washington was among those who protested the actions of Mistress Cook we do not know. That he worshipped regularly in the church we do know. On the completion of the building in 1773 the vestry ordered a number of pews to be sold. For the sum of thirty-six pounds and ten shillings Washington was granted pew number five (now sixty-nine). He was among the first ten persons to secure pews and he tendered the highest price paid for any of the ten sold at the time. Then, on April 25, 1785, Washington joined other prominent laymen of Fairfax parish in signing a contract by which they bound themselves, "their heirs, executors, administrators and assigns" to pay annually to the ministry and vestry of the Protestant Episcopal Church in Alexandria the sum of five pounds for each pew assigned to them. This contract is still preserved in the old minute book of the parish vestry.

Shortly after his marriage, Washington decided to build a town house in Alexandria. The site secured was on the corner of Pitt and Cameron streets. Here a story and a half, dormer-windowed frame house was erected. It was surrounded by a neat picket fence with a gate opening into the garden. Washington was very fond of this house and at his death willed it to the perpetual possession of his wife and her heirs. After a period of neglect and disuse it has long since vanished.

Washington's religion was eminently practical in character. While a member of Christ Church he tried to interest the wealthy men of the parish in the free school his wife was endeavoring to establish in Alexandria. In keeping with this effort he founded the first free school in Virginia calling it the Alexandria Academy. Its doors were open to the orphans of soldiers and to those unable to pay for an education. He made provision for a board of directors and left, at his death, a sum of money for its maintenance. The original school is today incorporated as a kindergarten department of the greater Alexandria Academy.

Christ Church like the others has suffered from the effects of war. The church was not commandeered for hospital use as were other churches in Alexandria. But it was taken over for the worship purposes of the troops, with army chaplains filling the pulpit. During the occupancy of the town by the Federal troops—in 1861—the original name-plate marking Washington's pew disappeared, as well as the parish

## Gardens From Waste Places

A Sermon for Children

by G. B. F. Hallock\*

HOW happy we all are, young and old, that the Second World War is past and over! There is an occurrence from it I am going to relate to you now. After the heart of London, England, had been bombed, certain people planted a garden right on some of the devastated lots. In fact, it was a miniature farm, with pigs and poultry and vegetables of many kinds.

When I read about that little farm on the waste land of the city I was reminded of the words of an old prophet of Israel who said, "They shall build the waste cities, and inhabit them. . . . They shall also make gardens and eat the fruit of them." (Amos 9:14).

You know that after the awful global war many parts of the world were full of waste cities, which people have been setting their hands to the task of rebuilding. But, young friends, the world is full of waste places made by sin, out of which we must help to make gardens. There are ugly places in our own selves that we should like to see made beautiful.

Let me illustrate what I mean by telling you a story I once read about an old mansion in the north of Scotland. Many years ago there was a holiday party staying in the house. One of the party had an accident with a soda-water siphon which burst and splashed one of the walls. The room had just been decorated and the lady of the house was much annoyed when she saw the ugly patch on the wall.

The next day, when the party went out in the fields, one man stayed behind. His name was Edwin Landseer. He was one of the most famous artists of the day. When the house was quiet Landseer took a piece of charcoal and made his way to the room where the accident had happened. He looked at

the ugly stain, paused a moment, and then began to sketch with his charcoal on the wall. A few strokes and the stain was transferred into a waterfall. As he went on working the waterfall became the center of one of those highland landscapes for which Landseer was so famed. There were the rocky crags, and the fir trees, and there gazing at the waterfall was a noble stag.

When the hostess saw the sketch later on she was so charmed that she invited other artists when they visited her home to make sketches on the other walls of the room, and in time the room that had once been spoiled became famous all over England.

That story gives us a little picture of what God can do for us. If we are willing to ask him and to do what he wants us to do, he can bring his beauty into our lives to cover the stains of wrongdoing that have spoiled them.

Let us ask Christ to help us to make gardens out of the waste places of our lives, and transfer blotches into beauty.

### BRETHREN DONATE CATTLE FOR CZECHS

Washington, D. C.—The Church of the Brethren have donated 175 head of cattle to UNRRA to be used for the people of Czechoslovakia it was announced here. After being shipped by UNRRA from Baltimore to an allied control port in Germany the livestock will be transported by rail to Czechoslovakia.

The cattle were contributed by individuals and church congregations in Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Pennsylvania and Virginia. The Mennonite Church and the Evangelical and Reformed Church assisted in administering the collection program.

R. N. S.

\*Assistant pastor, Brick Presbyterian Church, Rochester, New York.

registry covering the period 1765-1860. In 1866 at the conclusion of the war, the church was returned to the management of its old vestry.

We may know Washington as a soldier, as a statesman, as our first president. But we have not fully understood the extent of his stature until we have seen him as a churchman, entering into

all the privileges and assuming his full share of all the obligations of church membership. And we have not completely honored his great genius until we too have given of our time and talents to the furthering of those great ideals for which the church of Jesus stands and for which Washington showed such perfect reverence.

# Lord's Acre Plan a Boon to Rural Churches

by Emily J. Reid

*Miss Emily J. Reid, as assistant editor of the "Christian Advocate" (Nashville), and other contacts has been in close touch with the Lord's Acre Plan. The following is a brief account of its origin and its value to rural churches.*

**A** MOVEMENT known as the Lord's Acre plan began more than a decade ago among the country churches, to help finance their work. Times were hard and many churches were in danger of closing their doors, when a farmer of Wesley, Iowa offered seed corn to farmers who would plant a field and set it aside as God's Acre. He had some "takers" and his story made front page news. In time the plan spread, since it offered a way for the hard-pressed rural churches to pay their debts.

The modern plan does not stipulate a tenth, as did the tithing vowed by Jacob. It asks that some portion of the farm or its products be set aside for the support of the church. The portion may be an acre of land, a pig, a calf or a pair of fowls—whatever the farmer's family can spare. And the records of the country churches that have used this plan show how well it has worked.

One of the largest farm belts using the plan lies around Asheville, North Carolina. Over 300 churches of eleven denominations adopted it during the first decade of its existence. These communities have experienced leaders who have systematized the plan, using membership buttons, a simple bookkeeping and contact by use of radio and stereopticon views of the work. Through the Farmers' Federation in Asheville the farmers buy and sell their products.

As participants in the federation, the farmers feel that they are part of an ongoing program. They know how other communities are helping their churches.

By practicing the Lord's Acre plan, the country churches have been able to pay off old debts, build additions to their churches, help with the pastor's salary, meet their pledges to their benevolences, build Sunday school rooms, buy organs and many other kinds of equipment. A significant point is that this plan does not decrease the regular giving of the members. The Lord's Acre is not counted as their contribution on the church dues.

Significant as is the financial side of this program, it is not the best part of it. The spiritual life of the people is enriched by practicing this plan; they come to feel that they are co-partners with God, and the experience is stimulating. Often the farmers make the planting of the Lord's Acre a service of dedication. The fall ingathering ceremony, held in the open, is also a religious service. Thus by uniting their daily work with their religious services, the people come to have a sense of God's presence in their everyday affairs.

Individual churches have had good success in operating this plan. In one year, Calvary Baptist Church of Hendersonville, North Carolina, reported an income of \$1,075. The pastor of Dana Baptist Church near Asheville, proudly

pointed to his new church and eight-room parsonage, both built by volunteer labor, functioning as the Lord's part of the abilities of the Dana church membership.

"Before, we stumbled; now we march", is how one of the members described the working of this plan in his church.

One of the most encouraging features of the Lord's Acre plan is the dramatic way it enlists youth and children in the community church program. Young people like to do things—but in their own way. This plan leaves the initiative as well as the success of the undertaking in the hands of the young people. Numerous examples of enthusiastic participation in the church program have been reported. One story concerned little Alice (see picture) who began with one hen and at last reports had sold a pig for a goodly sum.

This movement among the rural churches has been recognized as one which promises to revitalize interest in religious work. We have in the United States 167,000 rural churches; many of these need assistance to carry on their work. Having found the plan good in time of depression, many churches are continuing to use it in better times. They have found it a method of enlisting whole communities in the church's program.

Have these hard-pressed farmers rediscovered the secret of Christian loyalty? Their plan calls for personal, family and community cooperation with God. In some communities the cooperation reaches one hundred per cent of the congregation. Protestant denominations are profoundly concerned over the fact that many members of their local churches pay little or nothing to the support of the church's financial program, this leaves the burden to be carried by relatively few members. A plan which would enlist the active support of all church members, both in city and country churches, would bring a new day to all denominational activities.



Scenes at the dedications of a Lord's Acre Farm near Asheville, North Carolina. In the center of the picture at the left is Dumont C. Clark, who heads the religious work of the farmers' federation.





# Baptists in a Protestant Merger

by Hillyer A. Straton

*Assume a merger of all Protestant bodies. Just what would your denomination have to offer such a union? Dr. Straton, minister of the First Baptist Church of Malden, Massachusetts, explains the Baptist contribution to our readers. Next month Dr. Frank Fitt of Grosse Pointe Farms will discuss the Presbyterian Church.*

THE principal factor in considering Baptist emphasis in any merger of the Protestant denominations in the United States is to remember that there is a wide variety of people who call themselves Baptists. Through the years Baptists have been such extreme individualists that it is almost impossible for any person or group of persons to speak for the entire group. There are almost, but not quite, as many different types of Baptists as there are types of Protestant denominations. They range all the way from Baptists who affiliate with the Northern or Southern Baptist Conventions to such small groups as "Two-Seed-in-the-Spirit Baptists." Once there was even a group who called themselves "Forty Gallon Baptists." Why, it is difficult to discover, unless they insisted on immersing in forty gallons of water! With this great variety of Baptists in mind, all claiming complete independence, one who is brash enough to speak for the entire group may soon find that he is talking for himself alone.

The three principal groups of Baptists in the United States are the Southern Baptist Convention, the Northern Baptist Convention and the National (Negro) Baptist Convention. Together they constitute the largest numerical body of Protestants in the United States. However, there is no organized relation between the three bodies and attempts to promote such a relation would immediately be met by cries of "dictatorship" and "overhead control" from which Baptists shy as they would from the devil himself. This separatism has in some measure been our strength. In pioneer days the rugged individualism of local groups forced them to go it alone successfully or they soon perished.

In a time when unification and cooperation is increasingly the order of the day there is a large question whether Baptists' separateness will not prove to be an ultimate curse. After having said this it should be observed that Baptists have learned to cooperate

within their own conventions no less effectively than more closely organized bodies. This ability to work together without a hierarchy grew out of the impact that Baptists made in beginning the modern mission movement, both in England and America, with the sending out of Carey and Judson. Baptists have increasingly learned the values of cooperation. Once we are persuaded that there will be no loss of those things that we cherish most dearly increased cooperation will be the order of the day.

Historically there have been numerous varieties of Baptists. Many modern Baptists do not know that there was a strong anti-trinitarian Baptist movement which had its origin in Poland. This group greatly influenced the English General Baptists. The

English Particular Baptists held to a strict Calvinistic doctrine, believing that Christ died for those particularly elected to be saved while the General Baptists, adopting more liberal views, held that the atonement was general, for all who believed. Held apart by doctrinal difference for generations English Baptists finally learned to work together in complete harmony.

It is simply being realistic to recognize that there are varying Baptist opinions today. The vast bulk of our people are old-fashioned, Bible-believing folks. There is no need to classify them as "fundamentalists." They simply fall in the middle category of Christians who believe in Jesus Christ and want to live his way. The average forward-looking Baptist leaves ample room for interpretation to his brethren if he is true to his Baptist heritage. Baptists, along with all other present-day Christians, have been influenced by current theological thinking. Two decades ago there was a strong "modernist" movement in Baptist theological circles especially in the north. In recent years Baptists have experienced the same reaction towards extreme liberal views that is seen among other Protestants. The rise of avowedly conservative seminaries has accentuated the return to traditional views. With the wide variety which our Baptist people still possess it is only possible to report honestly how a majority would react given a certain set of circumstances.

In the problems connected with a merger, Northern Baptists would react quite differently from Southern Baptists. Many Northern Baptists, moved by the ecumenical tides, would immediately recognize the values inherent in Protestant Christianity marching as a unit against the forces of paganism. Yet even among Northern Baptists the extremely conservative element would tend to be conservative in this field as well as in others. Southern Baptists have looked askance upon any merger and often any cooperation with other Protestant Christians. This is evidenced by their refusal to enter the Federal Council of Churches or the World Council of Churches. However, the tide is beginning to turn. Many of the younger pastors are ecumenically minded and will increasingly back the cooperative values across denomina-

## CONTRIBUTIONS TO CHURCH UNITY

Assume a hypothetical merger of all Christian denominations. What particular contribution does your church have to offer to that union?

Starting with the December issue of *Church Management* leaders in various fellowships are discussing the subject. They speak for themselves and, in no sense, are their papers to be considered official statements.

The first paper is from the pen of Theodore H. Evans, rector of St. Paul's Episcopal Church, Cleveland Heights, Ohio.

Other papers to follow will include Lutheran Contribution by William F. Sunday, Brooklyn, New York.

Presbyterian Contribution by Frank Fitt, Grosse Pointe Farms Michigan.

Unitarian Contribution by Frederick May Elliot, Boston, Massachusetts.

The Methodist Contribution by Harold F. Carr, Lakewood, Ohio.

Other authors will be announced later.

tional lines that they have seen to be so effective within their own body.

Baptist exclusiveness is tragic in the light of the modern situation with its crying demand for a united front to oppose secular forces but it is a logical outgrowth of Baptist separatism with its terror of overhead control. This Baptist attitude is a product of our sense of mission in the world and our fear of its loss through the watering down of a shallow inclusiveness. This sense of mission which finds its emphasis in evangelism and the missionary movement is so strong among our Southern brethren that they do not hesitate to invade Northern Baptist territory such as Southern Illinois, Arizona and Southern California. The Baptist problem is how to get along with other Christians.

#### Baptists Fear Ecclesiastical Power

Baptists raised in the congregational tradition have been fearful of organizational union because of ecclesiastical control which drives out the operation of the Holy Spirit. The organizational unity of the Roman Catholic Church is a fact but there is a large question whether this unity produces a corresponding spiritual power. Union is advisable when two times two equals five but not when two times two equals three. Now as I have said elsewhere, it can be accepted as axiomatic that unification where there is no coercion or reduction of cherished principles can be of great value. This is true unless efficiency would be curtailed by such a union. In 1910 the Free Will Baptists and Northern Baptists were most wise in uniting their forces. There is no reason to doubt the essential wisdom of the recent Methodist merger, except insofar as the Methodists have endeavored to coerce dissenting Methodist-Protestant churches. The latter action has been most unfortunate. Christians who have valued their independence have viewed this working out of authoritarian, overhead control with alarm. A vigorous Christianity can never be built on a Least Common Denominator.

In any general merger of Protestant denominations there are two emphases that Baptists would insist upon as Wheeler Robinson has pointed out. One is religious liberty and the other is evangelism. Religious or soul liberty, which can much better be stated in modern terms as *democracy in religion*, is the very essence of our faith. Baptists will contend to the death for the right of the individual to determine his own religious faith and belief. If democracy is good for governments we believe that it is good for churches. The regenerated soul, upon which we

## The Nazareth Carpenter Shop

By Elizabeth Williams Sudlow

TEEN age boys and girls of the First Presbyterian Bible School of Coral Gables, Florida, have a handicraft class which they call The Nazareth Carpenter Shop. A number of them meet Saturday morning in the church kitchen and under the direction of a teacher, Mrs. Charles Ellis, these young people have built a number of worthwhile objects for use in the school. When the project was first proposed carpenter tools for use of the young workmen began to come in until everything needed to build what they had in mind was at hand. The Sunday School set aside a sum of money which might be used for the purchase of lumber and other materials as needed.

Only high class workmanship was permitted, work such as might be worthy of the Nazareth Carpenter Shop. The group has completed some benches for use in the primary and beginners' departments, and the neatly mitered joints, the carefully sanded and varnished surfaces of each bench might have been the work of more experienced craftsmen. Other projects included altars to serve in various departmental rooms as worship centers, and offering plates. These were made by carefully cutting away the center of small paper picnic plates and glueing the rims to other plates, then adding a mat of colored felt and varnishing the frame work so that the plate looked like mahogany. These, too, were for use in the younger departmental rooms.

Other things have been constructed and the young carpenters are prepared to take on any job and also to repair broken toys for underprivileged children next Christmas.

insist, has as much value in God's sight as every other regenerated soul. The independence of our churches and their congregational government is a logical outcome of this faith. In our religious liberty we accept the New Testament as our only creed and as our sole rule for faith and practice. Baptists will continue to insist on the right of the individual guided by the Holy Spirit to interpret the New Testament.

The term "evangelism" covers a large emphasis among our people. From the day of Carey and Judson to the present we have been missionary-minded to the nth degree. Our churches

have grown because of their evangelistic zeal. Whenever a Baptist church loses its evangelistic passion its very reason for existence is cancelled. There are other ritualistic churches that can do a much better job in formalized religion than can Baptists.

As a part of our evangelistic witness Baptists will continue to stress the value of baptism only upon confession of faith. It is at the heart of our sense of mission. This means that we will have to stand to the death for the New Testament emphasis "believe and be baptized." The infant cannot believe, therefore the infant should never be baptized. All church state-ism goes with this witness. We see in the New Testament method of immersion the New Testament symbol of a death, burial and resurrection. Baptists have placed more emphasis upon a regenerate church membership maintained by a baptism of those capable of making a decision themselves to follow Christ and his way than they have upon the mode of baptism. Still modern Baptists feel that the inherent symbolism of the New Testament is a witness that ought to be maintained and one, the values of which other Christians will increasingly recognize.

After having said this, it should be pointed out that there is an increasing tendency in America to adopt the English Baptist position of accepting the baptism of other groups as valid. This is important because only in this way can Baptists be true to their philosophy of anti-sacramentarianism with its contention that the ordinances are symbols, nothing more or less.

Forward-looking Baptists, although they may have reservations about an organizational union of adjustment, believe heartily in the values of increased cooperation among Christians. Of two things we are persuaded: the church of the future will not be the church of today; and the church of the future whatever its form will be just as much the bride of Christ as is the present church, or as was the New Testament church.

#### UNITARIANS SHIP RELIEF GOODS

New Bedford, Massachusetts—The first full carload of food and clothing for needy Europeans has been shipped to the Unitarian warehouse in New York by three churches of New Bedford and Fairhaven, Massachusetts.

The shipment was part of the "Food Not Coffins" for Europe campaign being conducted by the Unitarian churches of the United States. A substantial tonnage is being raised in churches of the denomination every Sunday.



# What You Should Know About Your Income Tax

by Harold J. Ashe\*

*The discussion in the following paper deals with the income tax for 1945 which must be finally accounted for on March 15, 1946. Ministers are exempt from the withholding tax and must make their own accounting.*

WHEN salaried professional men undertake the annual task of making out their income tax return they usually determine their net taxable income by the simple device of taking their personal exemptions and deductions and let it go at that. In this, unlike their brothers in the business world, they err in favor of the government and, invariably, end by paying greater taxes than the law intends that they should. Ministers are no exception in this respect.

The tax code clearly recognizes that the professional man, including the minister, has certain professional expenses that materially reduce the income that should be subject to income tax, in addition to the purely personal deductions allowed all taxpayers. Provision is made so that such taxpayers may report these expenses to determine their adjusted gross income.

An extensive range of such expenses is recognized by the treasury department as being applicable to clergymen and salaried lay workers. Broadly speaking, any expense due to the performance of religious duties, for which the church body has made no allowance, is a deductible professional expense.

## Income Reported

In addition to the minister's salary he must also report all other compensation received during the year. This includes contributions or fees for funerals, marriages, masses, baptisms and all other religious functions.

If the minister is paid in part for services in anything other than money, the fair market value of whatever was received must be reported as income. This applies to meals furnished as part of the minister's compensation, but does not apply to the rental value of parsonages furnished to ministers, which are exempt by law. If, on the other hand, a cash allowance is provided for the minister's residence, this must be included as part of his in-

come.

The only exception to the reporting of the fair value for meals or table board is in the event that such meals are furnished for the convenience of the employer, in which case they are not reported. However, in determining whether meals are provided for the convenience of the employer, it is not sufficient merely to show that an employer requires the employee to eat on the premises provided, but it must appear that because of the nature of the work it is necessary for the employee to eat meals supplied in order properly to perform his duties and that the value of the food is not considered in determining the salary paid for services. Certainly, in any event, meals served the minister off the premises where his duties are performed would not conform to the definition of convenience.

He must also report in separate spaces income derived from dividends, bonds, interest and government obligations, profit from the sale of capital assets, or from any other business engaged in for gain or profit.

Many clergymen augment limited salaries by engaging in part-time enterprises of a business character in-

volving capital investment. Let us suppose, for example, a clergyman located in a small village derives considerable income from raising poultry. He would set this up as a separate venture, in reporting, and not only report the gross income received, but would show all of the costs of the venture. These costs would not only include the obvious ones: feed, hatching eggs, baby chicks, etc., but also depreciation on equipment, including buildings used for business purposes. Failing to do this he will find himself paying a tax on depreciating assets under the misapprehension that the business is making greater profits than, in fact, is the case. If such a sideline, however, is engaged in as a hobby and not for profit or gain, losses sustained may not be written off.

Generally speaking, annuity income and pensions are taxable income and must be so reported. The distinguishing characteristic that marks the "pension" as different from the "annuity" for income tax purposes is that, in general, the pension is paid entirely out of the employer's funds on account of services, whereas the annuity is paid, in part, at least, out of a fund to which the employee has contributed. His contributions to the fund are regarded as an investment of his earnings, and the retirement annuity is the fruit of his investment, thus placing this type of income in the same general class of

Do not use this page if your income is wholly from salaries, wages, dividends, and interest Page 3

**Schedule A.—INCOME FROM ANNUITIES OR PENSIONS**

1. Cost of annuity (total amount you paid in)	2. Amount received tax-free in prior years	3. Remainder of your cost (line 1 less line 2)	4. Total amount received this year	5. Excess, if any, of line 4 over line 3	6. Enter line 5, or 3 percent of line 1, whichever is greater
2000 00	1000 00	920 00	540 00	none	60 00

**Schedule B.—INCOME FROM RENTS AND ROYALTIES**

1. Kind of property	2. Amount of rent or royalty	3. Depreciation or depletion (explain on Schedule F)	4. Repairs (explain in Schedule G)	5. Other expenses (explain in Schedule G)

Line 2 - 2 years less \$60 a year taxable

Net profit (or loss) (col. 2 less sum of cols. 3, 4, and 5) income

**Schedule C.—PROFIT (OR LOSS) FROM BUSINESS OR PROFESSION.** (Farmer should obtain Form 1040F)

(State (1) nature of business; (2) business name)

1. Total receipts	2. Cost of goods sold (To be used where inventories are an income-determining factor) (Enter the letters "C", "C", or "M" on line 2 and 3 if inventories are valued at either cost or cost or market whichever is lower)	3. Inventory at beginning of year	4. Merchandise brought in	5. Labor	6. Other business deductions
					11. Salaries and wages not included as "Labor"
					12. Interest on business indebtedness
					13. Taxes on business and business property

Above is tax form filled out correctly to report on income from pensions and annuities.

\*Tax counselor, Los Angeles, California.



investment income as interest.

In the case of an annuity, therefore, the cost of purchase price of the retirement annuity is the total amount paid into the retirement fund out of the employee's salary. If, however, the taxpayer made no contribution to the fund, his cost is zero, and, therefore, he has nothing to recover tax-free.

In addition to the cost of the policy, there must be considered the amount of the annuity income received during the year. Schedule A provides for computing of the taxable income. Let us assume that \$2000 has been paid into the annuity by the taxpayer. He will enter this on Line 1, Schedule A. As only three per cent of the amount paid in is taxable (until the original investment is returned), he will next report how much he has received tax-free in previous years (since 1933). Assuming he receives \$600 a year, and remembering that three per cent of \$2000 is \$60, he will subtract \$60 from \$600, leaving \$540 tax-free for each previous year up to the year in which recovery of his original investment is made. He has received \$540 tax-free in 1943 and 1944 (\$600 less \$60 each year) so he will enter \$1080 on Line 2. This will leave a total of \$920 cost to be recovered in years subsequent to 1944. He will enter this amount on Line 3. On line 4 he will enter \$600 received in 1945, the year reported. As this still does not exceed Line 3, he will write "None" on Line 4. On Line 5 he will enter three per cent of \$2000 shown on Line 1. If, however, he has finally recovered his original cost he will report the entire amount of the money received in the year reported as taxable income on Line 5.

The taxable income to be entered on Line 6 is then the figure on Line 5 or three per cent of Line 1, whichever is greater, except that if the total annuity received in the tax year is less than three per cent of Line 1, the taxable income on Line 6 should not be more than the income received.

If none of the cost of the annuity was paid by the taxpayer he may omit Lines 1 to 5 and enter on Line 6 the total amount received for the year, and each year thereafter the total annuity received each year must be entered as taxable income.

#### Professional Expenses

In determining his adjusted gross professional income, the clergyman may deduct the cost of necessary travel in his profession, both local and otherwise. This would include calls upon his parishioners, visits to hospitals, attendance at religious conferences, etc. Meals, hotel rooms, tips, telephone and telegraph, taxi, railroad fare would also

be deductible, if for professional purposes. Allowance may be taken for the use of an automobile to the extent that it is used professionally. If the automobile is used fifty per cent for professional purposes, the taxpayer would show as an expense fifty per cent of the year's expenditures for gasoline, oil, lubrication, tire changes and repairs, general repairs and, in addition, a pro rata share of the depreciation. Automobile insurance would be deductible in proportion to the car's professional use. That part chargeable to purely personal use or convenience is not deductible, hence the division of the above expenses. Car license, however, is deductible in full as a personal deduction.

Cost of vestments and laundering same are deductible, as are subscriptions to professional magazines and books.

Such expenses as professional cards, stationery, postage used professionally are deductible, as are gifts of a professional character.

#### Other Deductions

Besides the professional expenses that are deductible, clergymen, like all taxpayers, have certain other deductions to which they are entitled.

Medical expenses, to the extent that they exceed five per cent of adjusted gross income, are deductible. Bad debts are deductible, if they are deducted in the year that they are determined to be uncollectible.

Losses from fire, casualty or theft are deductible, but only to the extent that the taxpayer does not recover by insurance. This may include loss by storm, hurricane, tornado, flood, earthquake.

Gifts and contributions to religious, scientific, educational, charitable and literary organizations of a non-profit nature are deductible to the amount of fifteen per cent of the adjusted gross income.

Interest charges are fully deductible.

Real estate taxes are deductible; also personal property taxes, state income taxes, and, if paid by the taxpayer, state sales taxes. State gasoline taxes are deductible if paid in the following states only: Arizona, Arkansas, Colorado, Connecticut, Delaware, District of Columbia, Florida, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Dakota, Texas, Vermont, Virginia, Washington, West Virginia and Wisconsin.

#### Joint vs. Separate Return

Where both the husband and wife are gainfully occupied or have separate income, unless the joint income does not extend below the lowest surtax bracket, it will effect a tax saving to file separate returns. Thus, if after all deductions, husband and wife each have \$2000 taxable income, a joint return would call for a surtax of \$840; separate returns would involve a combined tax of \$800, or a saving of \$40.

#### Community Property States

In community property states husband and wife are permitted to file separate returns, each reporting one-half of the community income. In these states, one-half of the income of either spouse is considered by right the property of the other. Thus, in these states, the wife, for instance, even though she does not have any separate income, may assume half of her husband's income for tax purposes and so report it. Here, too, unless the total taxable income is \$2000 or less, a tax saving will be effected by making separate returns.

Community property states are: Arizona, California, Idaho, Louisiana, Nevada, New Mexico, Oklahoma, Oregon, Texas and Washington. Most of these states are of Spanish origin and their community property status is unquestioned by the federal government. However, Oklahoma's recently enacted statute making it permissible to elect a community property status by husband and wife has been challenged by the Treasury Department and in the case at issue, the Supreme Court of the United States ruled against the taxpayer, taking the position the Oklahoma law was enacted for purely tax advantage purposes with the federal income tax laws in mind.

Keeping in mind that, even in the lowest taxable income bracket the tax is \$23 on each \$100 of income (twenty per cent surtax and three per cent normal tax) and that failure to report and take a deductible item is penalized at \$23 on every \$100, let us take a hypothetical case to demonstrate the importance of fully reporting all professional expenses.

Assume a minister has a salary of \$3000 a year and he has non-professional deductions for property taxes, medical expenses, charities totaling \$300, leaving him a net income of \$2700. He is allowed a normal tax exemption of \$500, leaving him a normal tax net income of \$2200. Married and with two dependent children, he has surtax exemption of \$2000, or leaving a \$700 surtax net income. This would

(Turn to page 22)

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## What You Should Know About Your Income Tax

(From page 20)

mean his normal and surtax would total \$206.

However, had he taken his permissible professional expense deductions of \$435, he would have further reduced his normal tax net income to \$1765 and his surtax net income to \$265. On such a return his normal and surtax would be only \$105.95, a saving of \$100.05.

After entering his gross salary on Line 1 of his income tax return, he would prepare a schedule of "professional expenses" and attach to his return, deducting the total from his gross salary to arrive at his adjusted gross professional income. Here is how it might look:

### Professional Expenses

Professional magazines and books .....	\$ 50.00
Professional travel (not reimbursed) .....	70.00
Railroad fare.....	\$50.00
Meals and hotel .....	18.00
Laundry .....	2.00
Automobile expenses (used three-fourths professionally) not reimbursed	
20 per cent depreciation	
\$900 1940 Ford deluxe .....	\$180
Gasoline, oil, lubrication .....	150
Tire changes and repairs .....	10
Automobile repairs .....	80
Total .....	\$420
(Three-fourths allotted to professional use) .....	315.00

Total professional expenses .....

\$435.00

### Blind Deduction

A special deduction of \$500 a year is allowed to the blind. This is in addition to such a taxpayer's normal and surtax exemption. His blind status must be as of July 1 of the year reported. A blind individual is defined as one "whose central visual acuity does not exceed 20/200 in the better eye with correcting lenses, or whose visual acuity is greater than 20/200 but is accompanied by a limitation in the fields of vision such that the widest diameter of the visual field subtends an angle no greater than twenty degrees."

### Dependency Status

It is no longer necessary to prove dependency exemption of dependents supported only part of the year, such as deceased dependents or newly born children whose birth or demise occurred during the taxable year. In order to claim \$500 surtax exemption for each

# Messages From the Commissioner Of Internal Revenue

**I**N order to clarify income tax rulings of interest to clergymen we have, from time to time, addressed inquiries to the Commissioner of Internal Revenue, Washington, D. C. The following replies may be taken as the authentic positions on the matters queried.

## Is the Rental Value of the Parsonage to Be Included in Reported Income?

"Section 22 (b) (6) of the Internal Revenue Code provides that the rental value of a dwelling house and appurtenances thereof furnished to a minister of the gospel as part of his compensation should not be included in gross income and shall be exempt from income taxation.

"This provision of the law does not, however, exempt from income tax amounts which the clergyman may receive in lieu of a parsonage. If a clergyman pays rent for a house in which he lives he is not entitled to deduct the rent from his gross income.

"You cite the case of a clergyman who owns his own home. You state that the church which he serves rents the parsonage, and the money received is included in his compensation. You ask whether: 'he may deduct this money from his gross income.' The money so received should be included in the minister's gross income and the amount thereof may not be deducted in computing his net income subject to the Federal income tax."

## Do Retired Clergymen Report as Income Their Denominational Pensions?

"Reference is made to your letter requesting information as to the tax-

dependent the test now is whether you furnished such dependent more than half his support. Thus, a parent who died, say in April, 1945, or a child born on September, 1945, and so supported would each entitle the taxpayer to a full \$500 dependency surtax exemption. Also, age is no longer a factor, the test being whether dependency exists and whether the taxpayer furnishes the principal support. Thus, a college student over 18 may now be treated as a dependent if such, in fact, is the case. However, where a dependent has an income of \$500 or more no exemption is permitted and such person will also be required to make a return. If his income is less than \$500 it is not required that it be reported by the parent.

bility of annuity payments received by a retired minister.

"You state that the funds from which the annuity is paid are obtained from several sources. First, each minister is assessed a portion of his salary. Second, gifts are sought throughout the denomination. Third, the profits of the denominational publishing houses are usually turned over to the fund. There is no other consideration, you advise.

"You request a ruling as to whether or not the annuity received by a retired minister from his denomination is considered taxable income.

"Section 22(b)(2)(A) of the Internal Revenue Code provides in part as follows:

"Amounts received as an annuity under an annuity or endowment contract shall be included in gross income; except that there shall be excluded from gross income the excess of the amount received in the taxable year over an amount equal to three per cent of the aggregate premiums or consideration paid for such annuity (whether or not paid during such year), until the aggregate amount excluded from gross income under this chapter or prior income tax laws in respect of such annuity equals the aggregate premiums or consideration paid for such annuity."

"Under the provisions of the law, the amount of the annuity received by an individual shall be included in gross income each year to the extent of three per cent of the 'consideration paid' therefore, the balance being excluded in determining gross income for that year. After the aggregate of the amounts thus excluded from gross income equals the total amount paid for the annuity, the entire amount of the annuity received thereafter must be included in gross income.

"The 'consideration paid' for the annuity, as referred to above, in the case of a minister receiving such annuity payments under an arrangement such as that set forth in your letter, is the amount contributed to the funds by such minister in the form of deductions from his salary."

## Must Churches Withhold the Tax From Lay Employees Such as Secretaries, Organists, Teachers and Custodians?

"Reference is made to your letter dated October 27, 1944, requesting to be advised with respect to the withholding of income tax on remuneration



paid to certain individuals employed by churches.

"The duty to withhold tax on remuneration received by individuals for services rendered is dependent upon whether the employer-employee relationship exists between the individual rendering the services and the person for whom the services are rendered.

"The term 'employer' embraces not only individuals and organizations engaged in trade or business, but organizations exempt from income tax, such as religious and charitable organizations, educational institutions, clubs, social organizations and societies.

"Every employer is required to withhold and deduct tax on the excess of each payment of wages to employees (adults or minors) over the family status withholding exemption as indicated on the Employees' Withholding Exemption Certificate Form W-4, required to be filed with employers by each employee. If no withholding exemption certificate is in effect, withholding is required on the full amount of each wage payment. Accordingly, withholding on wages paid to employees of the churches is required regardless of whether such individuals may not be liable for income tax for the taxable year."

#### Must a Minister Include Fees and Gifts in His Reported Income?

"Sec. 29.22 (a)-2 of the Internal Revenue Code specifically states that marriage fees, baptismal offerings, sums paid for saying masses for the dead, and other contributions received by a minister or evangelist must be reported as income."

#### LOVE BACK OF THE UNIVERSE

Kepler, a famous German astronomer of three centuries ago, was once called to the supper table by his wife after he had spent the day studying the nature of the universe. A salad was served which he especially liked. He looked at it for a time and said: "It seems, then, that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs had been floating about in the air from all eternity, it might at last happen by chance that there would come a salad."

His wife retorted, "Not a salad so nice as mine."

Does not this suggest a logical answer to the one who says the universe could have come together by accident? A world as "nice" as ours, which contains goodness and love and which had produced a person like Jesus, must have back of it not only intelligence but love. A soulless universe could not produce Christ.

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# The War Scar on Britain's Churches

by Norman Victor Hope

*The author has recently returned from several months spent in the British Isles. The conclusions of this paper have been reached after a first-hand study of the situation. British born and trained the author is now on the faculty of the Theological Seminary of New Brunswick, New Jersey.*

WORLD War II bit more deeply into the life and consciousness of the people of Great Britain than perhaps any other experience through which the country has passed in several centuries. For the purpose of waging total war, Britain mobilized a greater proportion of her people than did any other of the United Nations. During a period of six years the government exercised sweeping powers to regulate and control practically every phase of life; and such controls are not yet over. For a considerable part of the war years the "tight little island" stood in the front line of battle, suffering grievous wounds which are still much in evidence, especially in the cities.

It was only to be expected that an experience like this should produce great changes, not only in the habits, but also in the outlook, of the British people; and so indeed it did. One symptom of this is to be seen in the results of the General Election of last July, at which the government of Mr. Winston Churchill was decisively defeated. This signal defeat does not argue any lack of gratitude on the part of the British public for Mr. Churchill's incomparable leadership during the blackest days in British history since the Norman Conquest of 1066; for both during the election campaign, and subsequently, such gratitude has been warmly expressed, not only by Conservatives and Liberals, but also by Socialists and even Communists. The real significance of the election landslide lies rather in this, that the British people, having sacrificed greatly in this war, are deeply concerned to institute a program of social security and full employment of the kind associated with Sir William H. Beveridge; and they believe that such a program is more likely to be taken seriously by a Labor administration than by a Conservative. Hence the Labor party, for the first time in British history, was returned to the House of Commons with a clear majority over all other parties.

If World War II has wrought changes in the social outlook of the people of Great Britain, it has had equally profound effects on their moral outlook and practice. The heart of the nation is, of course, sound; the magnificent courage with which the people met Hitler's aerial blitz, especially during that year from June, 1940, till June, 1941, when Britain alone confronted a German-dominated Europe, is sufficient proof of that. And, though the ending of the global struggle has brought the country face to face with serious economic problems, there is no disposition to whimper or to be afraid. As Lord Halifax, British ambassador to Washington, has put it: "Our economic situation in Britain is serious. It's not desperate, because 'desperate' suggests despair, and no one in Britain feels that. We remember the days of 1940 and the first Battle of Britain. Our position then was very serious. A lot of people here and elsewhere said it was desperate. But we came through. What we are in now is really a second battle of Britain, and I haven't the least doubt we shall pull through that, as we pulled through in 1940."

But standards of personal morality have dropped grievously in Britain during these war years. Acute shortages of food and clothing and all other kinds of consumer's goods have imposed a severe strain on the honesty of many people; and consequently cases of theft and other forms of dishonesty have increased considerably. Again, wars never tend to raise standards of sexual purity. The unnatural and prolonged separation of husbands and wives, coupled with the terrible uncertainties of life, foster a "last-thing" philosophy of life, which says in effect "Let us eat, drink, and be merry, for tomorrow we don't know what's going to happen"; and as a result moral standards are lowered. World War II has been no exception to this rule in Britain; for immorality and illegitimacy have unquestionably increased since 1939. A Report of the Scottish Churches Council puts the

matter thus: "There has undoubtedly been a trail of moral havoc both disturbing and distressing, resulting in tragedies both at home and on service, which will create both a problem and an opportunity for the churches when peace comes."

How have the Christian churches fared during the war? Many of them, including some of the most famous, e. g., the City Temple in London, have been damaged or destroyed by enemy action; but that has not prevented them from making some arrangements for carrying on most of their regular services. Financially, they have done quite well—though it ought to be said that in not a few cases church budgets have been greatly helped by government payments for the use of church halls and other premises for official purposes. Again, church membership has kept up remarkably well during the war.

## Attendance Has Fallen Off

But attendance at worship services has fallen off. It may be that this is due to a real decline in religious interest; but not at all necessarily. Many factors may have contributed to this falling-off in church attendance. For one thing, the blackout, concerning which the comedian Bob Hope rightly says that "by comparison our dimmed-out big cities were about as dim as the pitcher's box at a night baseball game," practically ruined evening services. Again, large percentages of the population, being enrolled in the armed services, were uprooted from their homes, and often set down in places where it was difficult for them to keep up the habit of regular church-going. Once more, of those who remained at home as civilians, a large proportion had duties to perform, such as fire-watching and airplane-spotting, which strongly militated against regular church attendance.

How is the church taking this situation? In consequence of this decline in attendance, and even more, perhaps, of such criticisms of organized religion as have been offered by the men and women of the armed forces, the Christian church has been examining and criticising itself as it has not done for many a day. As the above-mentioned Scottish Churches Council Report puts it: "The demand of the situation may be summed up in the one word,

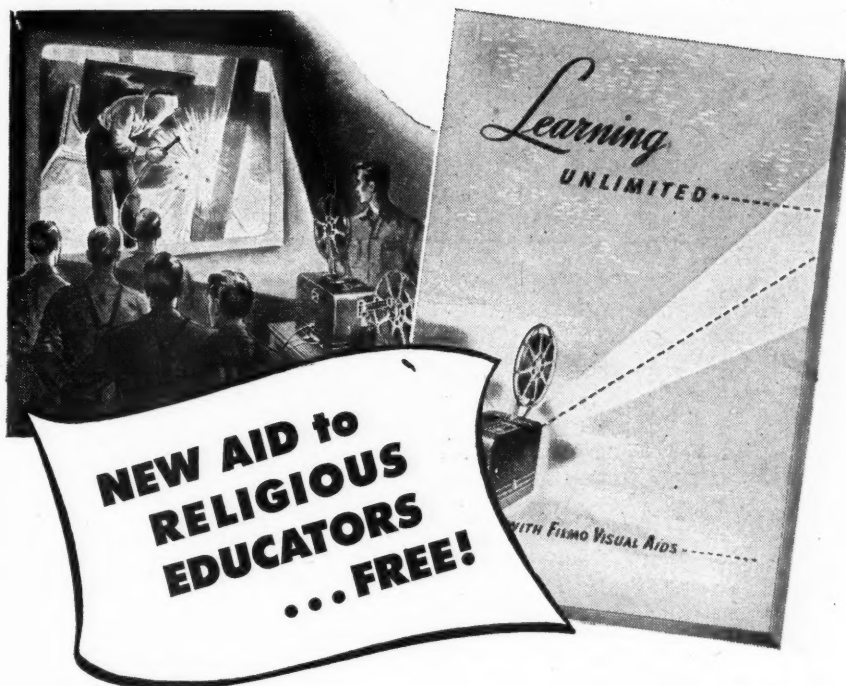
'Reality'. The major criticism of the church is that it is unreal—unreal in its worship, its convictions, its teaching, its practice. Its divisions expose it to the change of presumption when it claims to be the sole fountain of truth and the only hope of unity. Its services often seem unnatural, its fellowship less real than that of worldly associations, its professions of love to all men belied by class bias and indifference to clamant evils, its ethics are suspected as the ethics of capitalism, and it is said to be deeply tainted by the very spirit of materialism which it habitually denounces. In a word, the church stands to many for the embodiment of cant."

Such criticisms as these have given British churchmen deep concern. This concern has found expression in several ways. For one thing, they are concerned about the effectiveness of their evangelistic message. In June, 1943, the Church Assembly of the Church of England resolved "to re-request the archbishops to appoint a commission to survey the whole problem of modern evangelism with special reference to the spiritual needs and prevailing outlook of the non-worshipping members of the community and to report on the organization and methods by which such needs can most effectively be met." That commission was duly appointed; and its report, entitled *Toward the Conversion of England*, was published early in 1945. It recognizes that the church's duty is not merely to coddle the saints, but also to collar the sinners," and that "the church that does not evangelize will fossilize." It faces up to the fact of large unchurched masses in England. And it suggests that in order effectively to evangelize these masses the church will not only have to employ traditional methods—personal dealings, parochial missions, and general campaigns—but ought also to enlist the help of such modern propaganda agencies as the radio, the movies, and the press. This Report has created widespread interest not only within the Church of England, but also among other Christian groups; for example, "Life and Work," the official organ of the Church of Scotland, published an article on the Report in its issue of September, 1945.

#### New Social Emphasis

Again, the British churches during the course of World War II have shown an increasing concern for the Christianization of the social and economic system in which they live. For instance, in January, 1941, representative members of the Anglican Church,

(Turn to next page)



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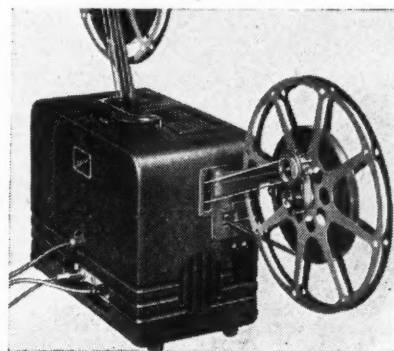
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## Validity and Effect of Testamentary Gifts

by Arthur L. A. Street

ALL administrators of the temporal affairs of churches are apt to be interested in a decision rendered by the Appellate Court of Indiana not long ago. It involved the legal effect of a testamentary gift of real estate for use as a parsonage, where such use was thwarted by necessity for selling the property to pay debts of the testatrix's estate. (*Scobey v. Beckman*, 41 N. E. 2d, 847.)

Mrs. Hadley devised dwelling house property to the trustees of a church, for use as a parsonage only, on condition that it be neither sold nor rented, and on the further condition that the trustees place a metal plate upon the house, showing that the gift was made as a memorial to testatrix's son.

After Mrs. Hadley's death it became necessary for the executors of her estate to sell the property to pay debts of the estate. (Of course, the gift was subject to such contingency.) After the debts had been paid out of the proceeds, \$5000 remained and a lawsuit arose over the question whether the church trustees were entitled to that fund or whether it belonged to the beneficiary of the will to whom Mrs. Hadley willed the residue of her estate after satisfaction of specific gifts. The case was decided in favor of the church trustees.

First, the gift to the church was attacked upon the ground that a testamentary gift of property to be used perpetually as a parsonage appurtenant to a certain church is not one for perpetual "charitable" use, within the rule of law that sanctions gifts for such use. The Appellate Court concluded that "a bequest for the support of a minister, or for the payment of a

minister's salary, or the furnishing of a house in which a minister may live, should all be recognized as gifts for charitable uses. The fact that the testatrix also desired to perpetuate by this gift the memory of her deceased son, does not render this devise less charitable." The court cited a standard legal authority as vouching for the point that valid perpetual trusts for the advancement of religion "include trusts to build or maintain a church building; to erect or maintain a monument, memorial window or other part of the church building; to maintain a burial ground in connection with the church; to pay the salary of a clergyman; to disseminate religious beliefs or doctrines; to establish or maintain domestic or foreign missions; to distribute Bibles and other religious literature."

The Indiana court added: "In a country such as ours, all religious activities must depend for their support upon voluntary contributions of individuals. It would seem, therefore, that all such contributions designed to promote the work of the church are charitable in nature."

As to right to the proceeds of the property resulting from a sale of the same to satisfy debts of the estate, and remaining after discharge of such debt, the court reasoned that the will, at Mrs. Hadley's death, vested title to the property in the trustees subject to the contingent necessity for selling the same to pay estate debts. Subject to that contingency the church trustees were entitled to the proceeds of the property on such sale actually becoming necessary.

### The War Scar on Britain's Churches

(From page 25)

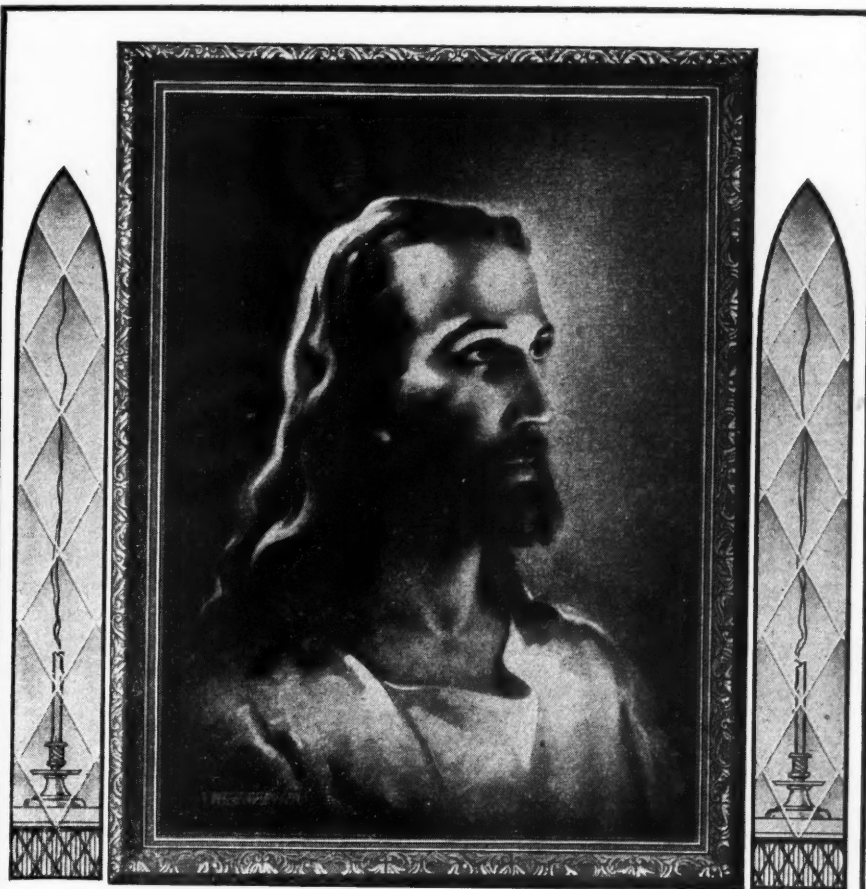
clerical and lay, met at Malvern College under the chairmanship of Dr. William Temple, then archbishop of York. The object of this gathering was "to consider how far the Christian faith and principles based upon it afford guidance for action in the world of today." This conference drew up a report, the central practical proposal of which says this: "It is a traditional Christian doctrine that property is necessary to fulness of personal life; all citizens should be entitled to hold

such property as contributes to independence and spiritual freedom without impairing that of others; but where the rights of property conflict with the establishment of social justice or the general social welfare, those rights should be overridden, modified, or if need be, abolished." The next year Dr. Temple was appointed to the Archbishopric of Canterbury, the highest official position in the Church of England, which traditionally had been known as the Tory party at prayer; and it was well said that he was promoted not so much from York as from Malvern. Again, in May, 1940, the Church of

Scotland appointed a Commission for the Interpretation of God's Will in the Present Crisis, under the chairmanship of Dr. John Baillie. This commission has presented several reports. The latest was issued in May, 1945. One of its sections dealt with Social and Industrial Life, and in this section the principle was laid down that "the common interest demands a far greater measure of public control of capital resources and means of production than our tradition has in the past envisaged." This does not mean, of course, that the Church of Scotland is going Socialist; but it does mean that the enlightened Christian conscience of Scotland feels strongly that owners of capital should be answerable to the community as a whole for the use which they make of their economic power. Clearly, in both England and Scotland the Christian church is deeply concerned that the social implications of the Gospel shall be realized and put into practice.

For some years the unhappy divisions within the Christian church in Great Britain have been a scandal and a reproach to all earnest churchmen. World War II has presented the British churches with what has been called a "hell-sent opportunity" to draw more closely together; and to some extent at least they have taken advantage of this opportunity. For example, in 1942 they organized a "British Council of Churches," whose 112 Anglican, Presbyterian, and Non-conformist members serve as an official representative organization for common planning and action. The closest counterpart to this body in the United States is the Federal Council of Churches; the British group is at least as representative as the American, and enjoys quite as much top-flight ecclesiastical sponsorship. Another, and very different, illustration of this tendency of the British churches to unite can be seen in the fact that in England the Presbyterians and the Congregationalists have started negotiations for outright organic union-negotiations which seem to have every prospect of succeeding. When it is remembered that these two groups have been separated from each other ever since their beginnings in the latter half of the sixteenth century, it will be realized how strongly the leaven of union is at work among the churches of Great Britain.

In such ways as these, then, the churches of Britain are seeking, under the challenge of World War II, to discharge more worthily their solemn Christian responsibilities.



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## Biographical Sermon for January

Douglas MacArthur—Strategist, Fighter

by Thomas H. Warner

*For thou hast girded me with strength to battle; them that rose up against me hast thou subdued under me.—II Samuel 22:40.*

**D**OUGLAS MacARTHUR was born January 26, 1880, at an army post at Fort Little Rock, Arkansas, where his father, Lieutenant General Arthur MacArthur was fighting in the Indian wars. His mother was a Virginia belle, Mary Pinkney Hardy.

It is said that there are more than a thousand years of fighting MacArthurs behind Douglas. Researchers in Scotland reveal that thirteen centuries ago they were the senior clan of the great "Siol Diarmid au Ture." Some authorities claim they even preceded the Campbell clan. The forefathers of Douglas first appear in the records as warriors under Robert the Bruce in the fourteenth century.

Some of the MacArthurs came to America in the earliest days of the nation's existence. Douglas' grandfather, Arthur, came from Glasgow. He was born on January 26, 1815, the same month and day as his famous grandson.

Douglas' early years were spent on the frontier. He grew up among fighting men and Indian scouts. Buffalo Bill was a friend of the MacArthurs. Many tales are told of the experiences of the father in those days. Douglas said: "My earliest recollection is the sound of army bugles."

Douglas' education was carried on by his mother. She kept informed on everything that was happening in the outside world, read the latest books and upheld the highest standards of learning and culture. It is said that when Douglas was ten years old he was well-informed and gentlemanly. He was reading every history and military book he could lay his hands on.

A boyhood friend of Douglas said: "He was a born leader. Every boy took orders from him, and yet he was never dictatorial. He simply told us what we were going to do and we did it."

Early in life Douglas decided that he was going to be a soldier. He was appointed to West Point from Wisconsin. In the entrance examination he made a grade of 93, the next highest being 77. He wrote in the register: "Born: Little Rock, Arkansas, Little Rock Barracks, Pulaski Co. Schools: three years public school; two years

private school; four years normal school; two years private study; three months special preparation for admission to West Point."

MacArthur graduated from West Point in 1903, at the age of twenty-three. Ninety days later he was on board a ship on his way to the Philippines, where his father had just helped to plant the American flag. Here he received his baptism of fire. Out of the jungle came a fusillade. MacArthur's hat flew into the air. He flung himself on the soggy ground, arose, walked over to the jungle, recovered his hat and examined it. Had the bullet struck one inch lower it would have pierced his skull and that would have been the end of MacArthur.

MacArthur served thirteen months on his first commission in the Philippines and was raised to the rank of First Lieutenant of Engineers. He learned to love the islands and became the loyal friend of the natives. He risked his life to survey the country and to help the islanders start on a new age of construction which was to transform the land in a generation.

The United States achieved victory in the Philippines in 1900, and General Arthur MacArthur was appointed military governor. Forty years later we find his son, Douglas, fighting at the gates of Manila, barricaded behind Corregidor, fighting for the very ground his father had fought for. He exhibited the courage and valor which the MacArthurs had always shown. Human freedom and civilization were at stake.

When MacArthur celebrated his sixty-second birthday, on January 26, 1942, he had held off the Japanese for fifty days. President Roosevelt sent him this message: "Congratulations on the magnificent stand that you and your men are making. We are watching with pride and understanding and are thinking of you on your birthday."

When surrender appeared inevitable MacArthur was ordered by the President to leave Bataan for Australia. Like a good soldier he obeyed. His prophetic words as he left will ever be remembered, "I will come back."

The story of MacArthur's triumphal march from the Antipodes to Manila, and then to Tokyo, is fresh in our memories. It was one of the greatest achievements in military history.

On August 30, 1945, triumphant



General MacArthur and his airborne forces of occupation arrived over Japan's Atsugi Airdrome. He was aboard the transport "Bataan." Mass occupation of shattered Nippon had begun.

The crowning event of MacArthur's career came on September 2, 1945, when on the steamship Missouri, foreign minister Namoru Shigemitsu and General Yoshijiro Umezu surrendered the Japanese empire to the Allies. As the ceremony ended the sun broke through the clouds, as though God approved.

MacArthur is convinced that it is the duty of every citizen to defend his country.

In a letter to President Quezon he wrote:

"The inescapable price of liberty is an ability to preserve it from destruction. . . . The keystone of the defensive arch in the Philippines is the trained citizen army. . . . The object is to insure peace . . . a peace of self-reliance . . . a peace which upholds the Christian virtues and defies the threat of rapacious greed . . . a peace that will mean continued happiness and freedom of God-worshipping and democratic peoples. Without the stability of safety the very foundation of modern civilization . . . life, liberty and the pursuit of happiness . . . become impossible."

In reply to clergymen who were opposed to national defense, MacArthur wrote:

"To exercise privilege without assuming attendant responsibility and obligation is to . . . proclaim willingness to see this nation perish rather than participate in its defense. The question of war or peace is one that rests under our form of government in Congress. . . . Congress voices the will of the majority whose right to rule is the cornerstone upon which our governmental edifice is built, . . . and is obligatory upon every citizen of the United States."

MacArthur's hopes for the future were expressed in his opening address at the Japanese surrender ceremonies. He said: "We are gathered here, representatives of the major warring powers, to conclude a solemn agreement whereby peace may be restored. The issues, involving divergent ideals and ideologies, have been determined on the battlefields of the world and hence are not for our discussion or debate. Nor is it for us here to meet, representing as we do a majority of the people of the earth, in a spirit of distrust, malice or hatred. But rather it is for us, both victors and vanquished, to rise to that higher dignity which alone benefits the sacred purposes we are about to serve, committing all of our peoples unreservedly to faithful compliance with the undertakings they are here formally to assume."

(Turn to next page)

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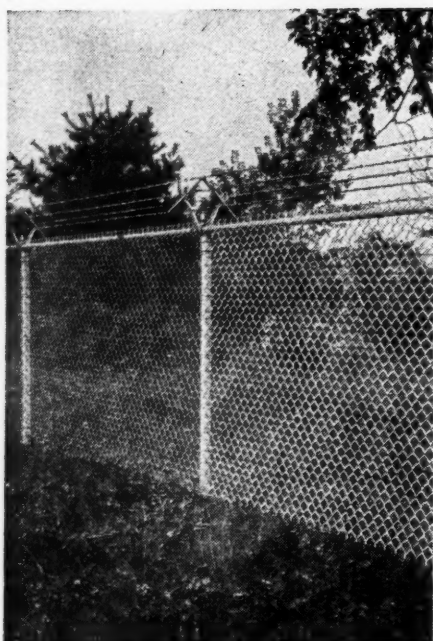
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## If Thine Enemy Hungers, Feed Him

by Wendell W. Cerna

*The author of this article is an engineer in the Hall Laboratories, Pittsburgh, Pennsylvania. His observations have been made after a four-month's mission in Germany for the United States government.*

TO most Americans and many others, Hitlerism stands for much that is hateful in this world of ours. If the other fellow has something you want, take it, and if he objects, shoot or starve him and his family. If somebody doesn't like it, blame it on the Jews, the Poles, the Czechs, the Negroes, the Catholics, or any handy minority group too weak to be a serious threat in fighting back.

Hitlerism is a policy of being completely selfish and immune to the sufferings of all, even one's own people. How else, except to save their own necks as long as possible, can one explain the exhortations and iron grip by which Hitler and his cohorts held the German people during the last year of World War II, while their cities and homes were being blasted to bits by bombing raids, the drowning in the last days in the Berlin subways of 25,000 Germans by fanatical Nazi S. S. troops, because the people couldn't stand the foul air and lack of food any longer and wanted to surrender the city.

Right now we seem to be involved in another wave of Hitlerism, only this time it is "Blame it all on the Germans." Certainly, a lot of the Germans carry the responsibility of heavy sins against humanity. A lot of them also resisted Nazism and died or suffered in concentration camps for their efforts. I spent four months in Germany, from May to September, 1945, and saw both kinds. I also couldn't help but see that the average Germans,

"the little people of Germany" so to speak, were decidedly normal people differing little from the millions of their first, second, or third cousins in America, and went to war when ordered to do so by Hitler "for their country."

The major German sin consisted of letting certain industrialists and bankers, who were mortally afraid Communism would sweep the country because of the hard times in Germany in the twenties and early thirties, maneuver Hitler into the chancellorship, from which he took over as dictator. After that, to oppose Hitler or Nazism was to be an outlaw, as many Germans discovered. They were pronounced outlaws and sentenced to concentration camps for such "crimes" as refusing to make religion secondary to the state, helping Jewish friends, etc. One German whom I interviewed had been sentenced to a concentration camp for refusing to give up his Masonic pledge. Another had been whisked away to a concentration camp the day after his engagement to a Jewish girl was announced. It was even a serious offense to aid the families of the men sent to the concentration camps. Next door to our billet in Leipzig last May, there lived two thin German children, a brother and sister, who looked to be about eight and ten years old. I was surprised to learn that they were fourteen and sixteen. Their father had been taken away to a concentration camp before the war and rations for such "outlaw" children were small to

### Biographical Sermon for January (From page 29)

"It is my earnest hope, and indeed the hope of all mankind that from this solemn occasion a better world shall emerge out of the blood and carnage of the past—a world founded upon faith and understanding—a world dedicated to the dignity of man and the fulfillment of his most cherished wish—for freedom, tolerance and justice."

MacArthur has a keen sense of God. In a Holy Day greeting to Jewish G. I.'s, he said: "The Jewish high holidays, Rosh Hashanah and Yom Kippur, with their emphasis on the

judgment of the Lord and of man's need of penitence, are important observances in this year when destruction and devastation have reached such great proportions.

"Victor and vanquished alike stand under the judgment of Almighty God. Efforts and sacrifices of these years find justification in a bright new world, and men everywhere must pause in humility and prayer before God.

"Your ancient traditional high holy days are to all men a worthy reminder of him whose goodness and mercy extend to all mankind."



say the least. Those who helped the children were likely to incur the displeasure of the Gestapo, no slight offense, indeed.

When we left Leipzig in June, just before the Russians came in, these children couldn't hold back their tears as they told us their hope of coming to America, the land of freedom, if they ever had the chance. We, in turn, hoped the Russians would treat them better than was indicated by the stories which were floating across the nearby Mulde River, which was then the American-Russian border zone.

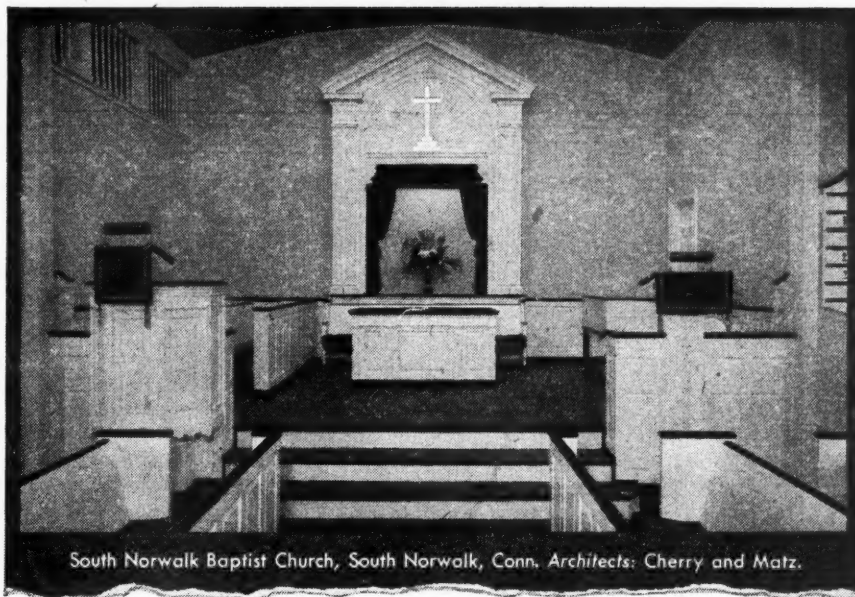
At Essen, in the heart of the Ruhr and the seat of the Krupp steel works, I talked with German women who served time in concentration camps because they refused to work in war plants. At Nulheim, also in the Ruhr, a Nazi bitterly denounced his fellow Germans because all of them did not back Hitler whole-heartedly and stated that this was the main cause of the German's losing the war.

In Frankfurt, my billet was right across the street from an American Red Cross recreation center, a place where our G. I.'s could get a "coke" and a sandwich in the afternoon or evening. Every morning I could see a crowd of German children waiting for the cleaning crew to dump out the sweepings and garbage. The spectacle of children hungrily devouring scraps of food from a garbage dump is not a pleasant sight.

In Berlin last August, I saw old women and infants who had gone for as much as three days at a time without a morsel of food. Maybe the old women were responsible for the war, but somehow I doubt it. Women didn't have much to say about politics or government in Germany. At the children I just couldn't point the finger of guilt, their only crime was that of being born Germans and no method has yet been evolved whereby children may select their parents and determine their race, color, nationality, or religion.

Yet, in the main, the Allied control policy for Germany makes no distinction in treatment of guilty or innocent, except for a handful of the leading Nazis such as are being tried at Nuremberg, but prefers to handle all Germans, men, women, and children, as guilty, on a large scale. The British people, who have as much cause as any to be harsh with the Germans have recognized this and openly criticized the policy in Parliament. The London News-Chronicle printed a column by its Berlin correspondent, Norman Clark, who reported:

Faced with the prospect of a disaster  
(Turn to page 33)



South Norwalk Baptist Church, South Norwalk, Conn. Architects: Cherry and Matz.

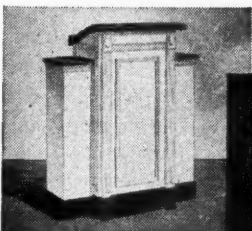
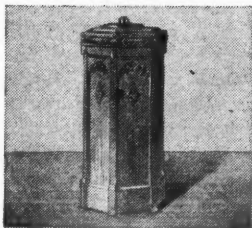
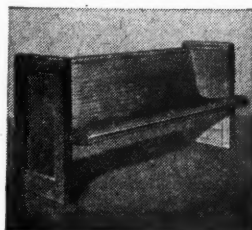
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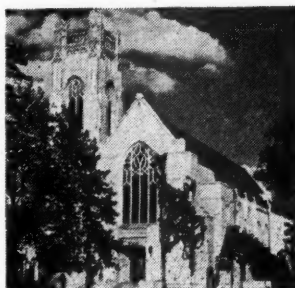


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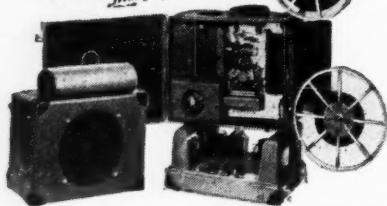
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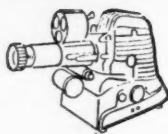
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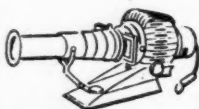
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## Favorite Hymn of a Chaplain's Wife

by William J. Hart

A GROUP of ministers, having held a meeting for meditation and prayer, invited me to close with a short devotional period in which special reference was to be made to some hymns which were much in use in that time of the Second World War. A chaplain's wife came to me at the close of the session, and said, "Next time you conduct a similar service, will you not ask the company to sing,

"Come! Peace of God, and dwell again on earth."

The speaker was a brave, cheery little woman. She had been presiding at the piano during the meeting, for she was a trained musician. Also, she was the mother of three small children, and likewise a local preacher. Her husband was a chaplain with the armed forces; and she, when he went into service, was appointed as a pastoral supply for the small village church. Hence, assisted by a young school girl in the parsonage, she continued to look after her family, preach on Sunday morning, and do some pastoral work. Thus she was one of the many heroic women in the nation who, during those anxious days, rendered a particularly useful service to church and community.

"Has this hymn any particular association with your life?" I later asked her in a letter. Her answer soon came, and was as follows: "It is a favorite hymn with me, partly because of the unusual and beautiful harmony to be found in the music, and partly because the words are my own prayer for the world, and also for myself now that my husband is serving as a chaplain."

Seeking information concerning this hymn I turned to Our Hymnody by Dr. Robert Guy McCutchen (The Methodist Book Concern). There it was learned that the hymn "was written about 1928, when there was much talk about the peace of the world and a great desire for it amid the unrest of the nations." The author, Miss May Rowland, submitted it in manuscript to the commission preparing the new hymnal of the Methodist Church, "and its inclusion in this book (1935) marked its first publication."

Both the author of the hymn and also the composer of the tune ("Pax"), Miss Lily Rendle are Englishwomen,

and each is a prizewinner. When Miss Rowland won a prize for her "Hymn for Airmen," in a contest in which there were more than twelve hundred competitors, from all parts of the world, musicians were invited to submit tunes for the same. Miss Rendle was the winner, though The Hymn Society of America again opened the contest to the entire world. Then it was (in 1923) that these two women learned that they both lived in Eastbourne, England, and within a mile of each other. Yet, rather strangely, they had never met. "Since that time their artistic association has been close." (See hymns 57 and 556 in The Methodist Hymnal). The first of these hymns begins:

The day is slowly wending  
Toward its silent ending;  
while the second hymn opens with these lines:

Where the great ships, passing, cleave  
the ocean wave,  
Where the lonely fishers nearer dangers  
brave,  
Where the stately fleets go swiftly out  
to sea:

For all souls who voyage, Lord, we  
pray to Thee.

World War II has ended. This is the last week of November, 1945, but Chaplain Cobb has not yet come home. Soon will come Christmas. Wife and children hope that he will be home for that festive occasion. He may not. But the brave wife is prayerfully singing, and teaching the three growing girls to sing with her.

Come! Peace of God, and dwell again  
on earth:

Come with the calm that hailed Thy  
Prince's birth,

Come, with the healing of Thy gentle  
touch,

Come, Peace of God, that this world  
needs so much.

So attached has Mrs. Cobb become to the hymn that when her soldier husband resumes the pastorate, and she is relieved of her added responsibility, she thinks she will continue to nurture her spirit by singing in the home the song which wartime experiences made so dear to her:

Come! Blessed Peace, as when, in hush  
of eve,  
God's benediction falls on souls who  
grieve;

As shines a star when weary day de-  
parts,

Come, Peace of God, and rule within  
our hearts.

### If Thine Enemy Hungers

(From page 31)

ter overwhelming a whole nation, the Allied public health authorities are ordering burgomasters to take measures insuring the easy burial of the dead in the winter. Graves are to be dug now which men will not have the strength to dig in a few months' time.

The London Tribune commented as follows:

What is happening now, after the defeat of Nazi Germany and the collapse of Fascism everywhere, is nothing less than the transformation of a large part of Germany, as well as Austria, into one huge Belsen. We are as efficient it appears, as the Nazis were—ordering the men to dig their own graves before their energy is sapped by hunger, cold, and disease.

Perhaps fortunately, many of the German children will not suffer long. Over half the infants born in Berlin in August died at or shortly after birth. Not a day went by during the time I was in Berlin that I didn't encounter a funeral, usually a small box for a casket carried by two men. Enforcement of mass starvation and hardships hardly seems to be the proper means for convincing people of the advantages of American democratic ideals.

The British are transferring some of their own meager stock of supplies to the British occupation zone of Germany, in an effort to help stave off mass starvation this winter. General Clay has requested permission to use excess American Army foodstocks in Germany to alleviate conditions in the American zone of occupation. Whether the request will be granted has not yet been announced at this writing. The United Nations Relief and Rehabilitation Administration does not dispense relief to any Germans, but is doing an important and necessary job for other nationalities.

American religious and private welfare groups requesting permission to send food, clothing, and medical supplies into Germany for relief purposes have been denied such permission by official Washington. No German, man, woman, or child, deserves relief, seems to be the attitude. What an excellent method of making Americans callous to human suffering. From such practices, it will be hard to awaken the American conscience to any injustices to the Jews, the Negroes, or any other minority group. One can become quite inured to human suffering. The ghost of Hitler must be jolly indeed, with "Hitlerism" still carrying on, even under American sponsorship.

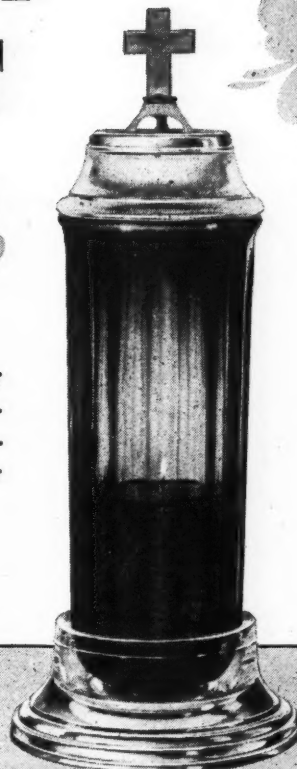
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# Productive Pastures

by Hobart D. McKeehan

## SERMON STARTER Wordless Wonders

THE mystics have a word for it—and the poets, too. The word is ineffable. There are some things—the most real and precious things in life—that cannot be expressed in words. They cannot be weighed, measured or analyzed, and they cannot be put into speech. Even the masters of lucid, liquid speech cannot describe them. They are always beyond the capacity of speech. They are too wonderful and, because they are too wonderful, they are wordless. They are unutterable. They are ineffable.

This is true of the influence of great music. It is true of the atmosphere of a Gothic cathedral with its winging, singing, aspiring arches. It is true of our feelings when "spring comes tripping over the hills," as Seegar has expressed it; or when we look at the mountains in autumnal fairyland—"a delirious riot of color such as no painter could imagine without courting madness," as Maurice Maeterlinck has so aptly, and yet inadequately, described it. It is true of the pains of tragedy and of the ecstasy of triumph. It is true of perfect love—when an affinity of minds becomes a union of souls. And it is true of unclouded communion with God. The truth is that the best we know on earth—our richest, rarest experience—is always ineffable. It is a wordless wonder.

Three times in the New Testament Epistles, and with the use of two closely related Greek words, have the inspired writers sought to indicate wonders which are too wonderful for words. They may be known, enjoyed, employed and, in a sense shared, but they cannot be expressed.

1. The first is the wordless wonder of God's providence and grace. What God has given, and gives, in nature, through human minds and, especially, in Christ, is unutterable. "Thanks be to God for his unutterable bounty to us." II. Corinthians, 9:15 (R. A. Knox.)

2. The second is the wordless wonder of spiritual mystery—the mysteries of love and life and the heavenly secrets of grace and redemption. "This man was caught up to paradise and heard sacred secrets which no human lips can repeat." II. Corinthians 12:4.

The Sermon Scrapbook which was for years edited by Paul F. Boller was discontinued with the December 1945 issue. Productive Pastures is the title selected to take its place. The new department will be edited by Hobart D. McKeehan, minister of the Abbey Church, Evangelical & Reformed, Huntingdon, Pennsylvania.

(Moffatt.)

3. And the third is the wordless wonder of the joy of personal salvation and of unbroken communion with God. "How ineffable your joy will be, and how sublime, when you reap the fruit of that faith of yours, the salvation of your soul!" I. Peter 1:8. (R. A. Knox.)

## POETIC PROPHETS

The greatest prophets are poets too; and the greatest poets are also prophets, and the preacher can ill afford to miss fellowship with them. Such a man was William Blake whose biography, by Gilchrist, every preacher should know intimately. Just last week my friend, Harris E. Kirk, was telling me something of his own indebtedness to Blake. And, Dr. Kirk, in addition to being a very great expository preacher, is the kind of creative and contagious scholar who knows how to draw spiritual nectar from all the true flowers of history and literature. Of a different sort than Blake, yet scarcely less inspired in his own mystical manner, is the poet-prophet, Kahlil Gibran. It was a great day in my life when I first discovered Gibran. It was an alert young preacher, Raymond C. Zechman, whom I first heard speak of Gibran's classic, "The Prophet." And it is to a parishioner, Mrs. Helen E. Gregory—a most discerning lover of great literature—that I am indebted for my introduction to the spiritual and homiletical suggestiveness of the genius from Lebanon. Gibran is, I think, one of the more modern authors whom the preacher should know thoroughly and lovingly. In him is a deep, rich vein of living gold.

From Gibran's "Prose Poems," and with the special permission of the publisher, Alfred A. Knopf, I quote something characteristically Gilbranian:

"I heard a voice within the temple saying:

'All life is twain, the one a frozen stream, the other a burning flame, And the burning flame is love!

Thereupon I entered into the temple and bowed myself, kneeling in supplication

And chanting a prayer in my secret heart:

'Make me, O Lord, food for the burning flame.

And make me, O God, fuel for the sacred fire.

Amen'."

## SUGGESTIVE TEXTS FROM A NEW TRANSLATION

Not since the appearance of James Moffatt's translation have we had anything quite so provocative and illuminating as *The New Testament In English*, by Ronald A. Knox. Though based upon the Vulgate, the glory of the Greek keeps shining through and, in addition to our happy recognition of Monsignor Knox's scholarship we must also be thankful for his literary taste and craftsmanship. May I suggest to the clergy several themes and texts from the new translation?

**The Message of True Life:** "Go, he said, and take your stand in the temple; preach fully to the people the message of true life." Acts 5:20.

**Mystical Union:** "The man who unites himself to the Lord becomes one spirit with him." I Corinthians 6:17.

**The Unmastered Light:** "And the light shines in darkness, a darkness which was not able to master it." St. John 1:5.

**Perverted Vision:** "At present, we are looking at a confused reflection in a mirror." I Corinthians 13:12.

**The Splendor-Slain:** "At the sight of him, I fell down at his feet like a dead man." Revelation 1:17.

## POETIC WINDOWS REVELATION

"A star breaks,  
Arcs down the night—  
Like God striking a  
match across the  
cathedral ceiling."

—Arthur Benton.

## REVELATION

"And such a smile was burning in her eyes

That with my own I seemed to touch the depths

Both of my grace and of my paradise."

—Dante, concerning Beatrice, in  
*Il Bello nel Vero*.



## EVENSONG

"Let me sing a prayer of peace,  
A small white chorale  
Which has somewhere lost in it,  
Mistily, the thought of stars  
Through an open window,  
In a dark room,  
And dreams coming in  
Just as the eyes are closed.  
Let there be no rhyme or motion in it;  
Only few and slender things;  
Not quite yet nightfall,  
And the light from the Milky Way  
That makes no shadow,  
But still a gray faint glow coming  
through the window.  
Let there be also, as there must be  
somewhere,  
The great, kind, thoughtful feel of God,  
And knowledge as you go to sleep  
Somehow that things are good."  
—Nathaniel Burt.

## QUOTABLE PROSE

Our great problem of the new post-war age will be not how to produce, but how to use; not how to create, but how to cooperate; not how to maim and kill, but how to live.—Robert A. Millikan.

\* \* \*

The lives and happiness of our children, as far as the mind can reach, depend on us today. If we succeed, posterity looking back will record that this was indeed man's finest hour.—Carl A. Berendsen.

\* \* \*

Christian morality is qualified to survive because love and agreement, which unite men, are stronger than hate and fear, which divide them.—Ralph Barton Perry.

\* \* \*

All mankind is divided into three classes: those that are immovable, those that are movable, and those that move.—Arabian Proverb.

\* \* \*

We must beware lest, having conquered the bodies of our enemies, we now become poisoned by their ideas.—Ralph W. Sockman.

\* \* \*

My old age judges more charitably and thinks better of mankind than my youth ever did. I discount idealizations, I forgive onesidedness, I see that it is essential to perfection of any kind. And in each person I catch the fleeting suggestion of something beautiful, and swear eternal friendship with that.—George Santayana.

\* \* \*

We appear to be adrift on a waste expanse of racing shadows; the only certainty left us is the principle of uncertainty, and the only permanent thing discoverable is the law of impermanence.—Paul Elmer More on Proust.

\* \* \*

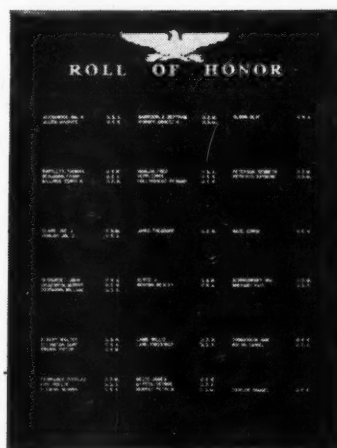
Love seeks no cause beyond itself and no fruit; it is its own fruit, its own end.  
(Turn to next page)

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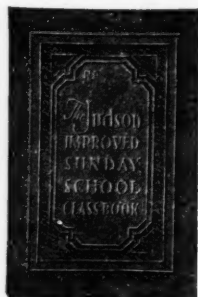
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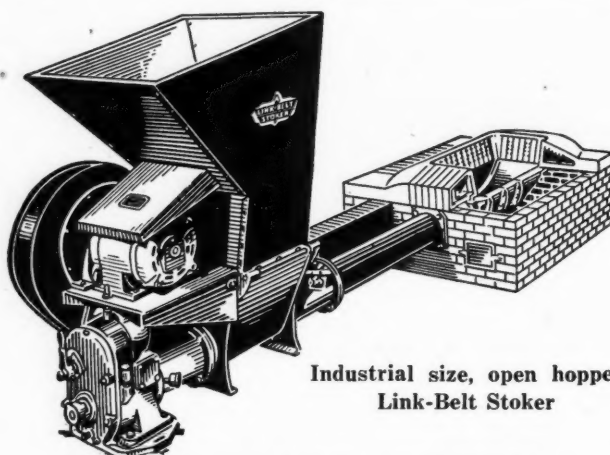
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## Productive Pastures

(From page 35)

joyment. I love because I love; I love in order that I may love . . . When God loves, he only desires to be loved, knowing that love will render all those who love him happy.—St. Bernard.

### FROM CREATIVE BOOKS

Human beings are like sponges. Each human being can stand so much honor, as a sponge can hold so much water. Both quickly reach a point of saturation. When the sponge passes that point, it drips; when a man passes that point, the honor wears him instead of him wearing the honor.

The proud person exaggerates his own personal qualities, talks about himself, his accomplishments, is jealous of everyone else—as if others, by gaining an honor, had stolen it from him. Associated with this is constant fault finding.

The envious never know that their criticism of others is vicarious self-criticism; the man who criticizes another of infidelity, jealousy or pride is generally guilty of those sins himself. Thus he projects to others his own faults and is judged in his judgment of others. Rt. Rev. Msgr. Fulton J. Sheen, Ph.D., in *Love One Another*; P. J. Kenedy.

## RACIAL DIFFERENCES

The differences and tensions between Gentiles and Jews have not lessened in the last two thousand years. Today they are not merely one of the disgraces of our common culture; they are not the least of its perils. One of the causes of that conflict is the different construction put by Christian and Jew on the life of Joshua bar Joseph of Nazareth. Anything which will help Gentiles to understand how much their Christ owed to the Judaism of his day; anything which will help Jews to regard Joshua as great with all the greatness of their beloved prophets, may do something, however slight, to help rid our civilization of one of its worst blots. And, should such a mutual understanding be achieved, it might well do more for the world's peace than any number of pacts.—Gerald Heard in *The Gospel According to Gamaliel*; Harper & Brothers.

## WAR VS CHIVALRY

Modern war and chivalry are utterly incompatible things. To infuse the spirit of chivalry into war, to Christianize war, would be to end war; as truly as when Paul unwittingly pronounced the doom of slavery in the ancient world when he bade his friend receive back the fugitive slave as a "brother

beloved." The object of war is destruction and nothing but destruction; any constructive results from it are remote and non-military.—S. H. Mellowne in *The Message of the Middle Ages to the Modern World*; The Lindsey Press.

#### WAR WITH NO GOAL

So far we have done, as a nation, little or nothing to resist our complete immersion in the dark flood of corporeal war. As far as the nation is aware, we have no goal, no purpose, save the destruction of the enemy. We are defending something, but we do not dare to think what it is, lest we should be paralyzed by the knowledge of our own inward contradiction. Consciousness, we dimly feel, might make cowards of us all. It might. But the cowardice of refusing to be conscious destroys the very spirit of man. John Middleton Murry in *Christocracy*; Andrew Dakers Limited.

#### THE DOOR OF THE HUMBLE

Saturday, the third of November, 1917, the day of his death, Leon Bloy got up once more in the morning. He told his wife that he no longer suffered. But he had to lie down almost immediately. The day was peaceful. Little by little he fell into slumber, and toward evening, at the hour of the Angelus, without a last gasp or death-throe, he passed through the Door of the Humble. Raissa Maritain in *Adventures in Grace*; Longman, Green & Co.

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# The Power of the Lamb

*A Sermon by Frank H. Ballard of London\**

*And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Judah. . . . And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain.—Revelation 5:5, 6.*

I WILL confess that this book of Revelation frequently fills me with perplexity. Faced by its strange symbols I am as bewildered as a man from the plains suddenly snatched from his low-lands and set down in mountainous regions where chasms yawn and thunder nevertheless. I open the book almost at random and read of a beast coming out of the sea, having ten horns and seven heads and on the horns, ten diadems, and upon the heads names of blasphemy, and I feel like an untutored critic in an art gallery where artists have drawn inspiration from ancient myths and classic poems. I cannot proceed without a key to the mysteries, and if I turn to the commentaries I may find difference of opinion as to which is the right key for a particular book.

I have read enough about apocalyptic literature to know that some of the interpreters are wrong—especially those who find here in formation not only about the end of the world but about contemporary events—who used to identify the beast with the Kaiser and before that with Napoleon, and who probably identify him today with Hitler or Mussolini. That there is in the book a message for our time, I should be the last to deny, but if we are to discover it we must not indulge in bizarre speculations but enquire what the writer wished to convey to his contemporaries. One thing is certain—it was a critical moment in the history of the church, more terrible than previous persecutions because it was the settled policy of the State and not the mere whim of a half-mad Nero. It was the imperialism of the times determined to blot out all who did not conform to the required emperor-worship. And the writer's purpose was to encourage his fellow-believers to meet the challenge with faith and courage. They could not meet force with force, but they could suffer, and by steadfastness in affliction they must maintain the truth into which they had been led.

It might have been expected that a book written in such a situation and

for such a purpose would be grim, if not even tragic, in its tone. Actually the Revelation of St. John the Divine is one of the most triumphant of books. There is anguish in it, and sometimes more than a suggestion of vengeance, but paeans of praise are continually breaking through, and the writer ends with a multitude that no man can number standing before the throne of God arrayed in white robes with palms in their hands. And we know that the white robes are symbols of victory and the palms indicate festal joy.

In this fifth chapter the writer describes the throne of God and the creatures gathered around it. He sees the Almighty with a sealed book in his hand, but, alas, there is no one in heaven or on earth able to open it. This makes the seer weep, until one of the elders tells him that the Lion of the Tribe of Judah has been found worthy. And as he looks—it reads like the action of the mind in a swift dream—he sees not a lion, but a lamb, a little lamb, and the lamb is wounded, as though it had been slain. More wonderful still, the lamb has seven heads and seven eyes, representing—so the expositors inform us—plenitude of wisdom and of power. And the lamb takes the book, and breaks the seal, and at that moment there are convulsions in the world below.

Now upon the precise meaning of all this I am not prepared to dogmatize. This, however, is clear, that the lion represents material power and ultimately brute force. That is why nations emblazon it on royal standards and heraldic shields. No one has yet, so far as I know, designed a national flag with a lamb in the position of honor. That might be suitable for a church flag or as the symbol of some healing or philanthropic society. It would be out of place as a regimental badge or even in the austere precinct of a court of law. The lamb represents meekness and gentleness—virtues readily associated with religion but not so naturally connected with the warrior or with secular majesty. It is natural enough when one like Jesus of Nazareth proclaims the blessedness of the meek, though even there sceptics will be found to object that they have not noticed that the meek do really inherit the earth. It is the man with a sharp and glittering sword who cuts his way through to the seats of power, and usually it is the meek and forgiv-

\*Since his last contribution Mr. Ballard has been honored by election to the moderatorship of the Free Church Federal Council.

ing who are pushed on one side. No better illustration of this could be found in the ancient world than the Jewish people whose little land had been occupied by masterful empires and was at that moment under the firm heel of Rome. It seems just as true today that it is the lion that inherits the earth and weaker and smaller races that become the hewers of wood and drawers of water for the dominant ones. This is, indeed, a leading clause in the creed, not only of Nazis but of many who take up arms against them.

#### The Strength of the Meek

Is it not quixotic, even grotesque, in the light of recent experiences to talk of the meek inheriting the earth? That, of course, depends upon what you mean by meekness. If you mean inertia or anything like cowardly submission the meek never have and never will inherit anything worth having. But that is not meekness as a Christian proclaims it. Meekness, as we understand it, is contrasted not with energy and heroism but with haughtiness of spirit. And the more you think about it the more clearly you will see that in the highest sense the proud and insolent cannot inherit the earth. They may march armies over it, they may starve the people and set up foreign governments in capital cities, but that is not inheriting the earth. The simple-hearted man with an eye and an ear for beauty, with reverence for life in mind and heart inherits far more even though he has not where to lay his head. It may be difficult for us with Saxon blood still flowing in our veins to understand this—much more difficult for us than for the wise men of India and China or the unspoiled natives of Africa, but it is true none the less. We are getting down to the less obvious but to the abiding realities of life when we see the lamb in the midst of the throne.

But the most significant thing in this remarkable vision is not the lamb in the place of the lion, it is the fact that it is a lamb "as it had been slain." We are here in the same realm of discourse as in Isaiah 53 which raises so many exegetical questions but never fails to find its way to the heart of man. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." We are coming now to something deeper than the will to power. We are coming to that willingness to sacrifice oneself which runs all through nature and comes to its most perfect expression in the cross of Christ. We belong to a generation that has been taught that self-pre-

(Turn to next page)



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## The Power of the Lamb

(From page 39)

servation is the first law of life. From our earliest days we have had drilled into our minds phrases like "the struggle for existence" and "the survival of the fittest." We are at last waking to the fact that these phrases do not represent the whole truth. The instinct to defend oneself is very strong but also is the instinct to risk everything in the defense of others. You can see it in the mother dog that fights to the last gasp to defend her puppies, and in human mothers who not only endure the pains of childbirth but gladly give many years in unceasing toil for their children. Browning has a terrible poem about a Russian peasant who kills his wife because she cast her child to the wolves to save her own life. There you come to human nature in all its primitive savageness. Yet Browning makes you feel that there was a certain rightness in it. No one, man or woman, who puts his own welfare above the good of his little ones is fit to live.

### Unselfish Service

This is not a mere feminine instinct in contrast to the aggressiveness of the male. It breaks through everywhere,

in all the great heroes of thought and action, and not least on the battlefield itself. Some of its instances are world-famous as when the chivalrous Sir Philip Sidney, wounded in the service of his country and dying in the flower of his splendid manhood, passes the cup of water to a soldier by his side, saying: "Thy need is greater than mine." Much of it is unsung and passes almost unnoticed—like the letter written during the last war by a Welsh lad to his parents and found the next day upon his dead body. "I want you to banish all grief or sorrow for me and keep up your heads as the British parents," he had written. "Show those around you that you can share the sacrifice, and show that it is as much your duty as mine to face the enemy and, if needs be, to sacrifice my life." It is that which makes so moving stories of Arctic exploration and the best kind of missionary biography. When a man like Captain Oates stumbles out into the snow to lose himself rather than any longer to be a hindrance to his companions; when Father Damien, and scores of others whose names have never become famous, stoop to the lowliest service, court sickness and death rather than leave the needy untended; whenever we come upon such deeds of

self-abnegation and mercy we come to a place where the critics are silenced and even the ribald do reverence. They are all illustrations of the lamb as it were slain; and as we ponder them and let their message sink into our souls we know that when we come there we come to the secret source of abiding power. Whatever place there may be for lions and eagles—and there must be some place since God made them,—the supreme place must ever be given to the greatest deeds of self-sacrifice.

This is one reason why while the kingdoms of the earth which are based on brute force rise and fall, the kingdom of Christ lives forever. "I do not like your Jesus," said a Jew as he finished reading the second Gospel, "I do not like your Jesus, he is so stern." We have often missed it because we have talked so much and sung so much about other things. But in part at least the Jew was right. There is a stern note running through the Gospels. Never has anyone else dared to make such demands upon his followers. There was a promise of reward to those who were faithful to the end, but he warned men that if they would be his disciples they must be prepared to take up their cross and follow him.

(Turn to next page)





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### The Power of the Lamb

(From page 40)

There have been easy religions, and even Christianity has been changed by popular preachers into horrid talk that sickens serious souls. But Jesus himself challenged every man first of all to count the cost and to realize that if once he put his hand to the plough he must never look back.

But stern as he was with others he was sterner with himself. He would turn aside from no duty, evade no challenge, take no refuge in half-truths or easy compromise. And the darker the path became the more resolute was he to tread it and never to turn aside to the right hand or the left. Long before anyone else suspected it he knew where it led—that it would lead him through loneliness and mockery, through the spitefulness of enemies and the weakness of friends, to Calvary. But he never thought of surrender and never lost his self-control.

And there he stands today, the man of sorrows and acquainted with grief, yet Lord of lords and King of kings. In the mad struggle of nations there is no throne so secure as his, no word so mighty, no influence so penetrating. "The Lamb of God that taketh away the sin of the world,"—so his forerunner saluted him; and through nearly twenty centuries the title has been secure, and never more so than now. His cross is the supreme fact of history, not merely because of the subsequent resurrection, but because there on that cross men see the apotheosis of sacrifice and the clearest expression of divine mercy.

See! from His head, His hands, His feet,

Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

That cross is not, as men then thought, defeat. It is not, as some would now make it, the supreme tragedy. It is the Lamb as it had been slain in no other place than on the throne of God.

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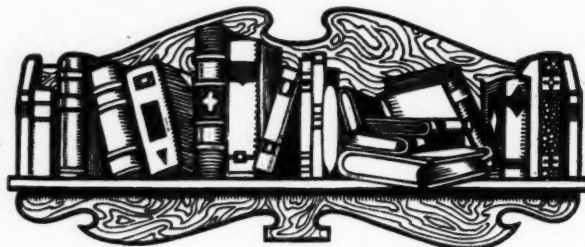
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This book is marked by outstanding

breadth of scholarship and by remarkable stylistic excellence. Some may feel that here and there the treatment of a thinker or school of thought is a bit sketchy or that the author has not fully recognized the difficulties inherent in his personality philosophy. But all in all this is a heartening and rewarding book.

The author is dean of Drew Theological Seminary.

J. C. P.

**God in Us** by A. Campbell Garnett. Willett, Clark & Company. 160 pages. \$1.50.

Dr. Garnett has written a liberal Christian philosophy of religion for the general reader. In seven chapters he seeks to answer seven questions: Have we outgrown religion? Where do we find God? Has man a soul? What is God like? Is God revealed in history? Is Christianity the final religion? Must religion be institutionalized?

A woman remarked to me the other day that these modern liberals would soon be attacking the Golden Rule! Dr. Garnett, however, is one liberal who not only places the general principle of "good will to all mankind" at the center of his religion, but practically identifies the principle with God. He finds this God in every human being—a something that "demands of us that we concern ourselves disinterestedly with the good of others."

This will to the greatest good is the source of our life as well as its continuing guide. It has been a part of us from the beginning. In fact, the author finds "the origin of life in an act of will, responding to a feeling of something good and seeking to produce more good." We are thus products of God's activity, outgrowths of his life, and "he is active still within us, guiding us, admonishing us, using us, cheering us with the sense of inner peace and strength when we are in harmony with him."

I would say that the entire book is a unique sermon on Paul's text, "It is God that worketh in you both to will and to do of his good pleasure." Paul's Greek philosophy was inadequate to explain what he had experienced to be true, but he was positive from personal contact with the God within him that "In him we live and move and have our being." This is the God that is immediately known to us—all other knowledge is by inference.

Christ Jesus, according to the author, is the complete revelation of the divine urge to good will. He successfully demonstrated in his own human life the will to universal good. To ignore or

deny this will is to sin, which will eventually damn us. We lapse into spiritual inertia, and our soul all but dies. Jesus' own unquenchable loving-kindness even unto the death of the cross is the power that will save us from such fundamental sin.

Because this Son of God was daily consecrated to the complete will of God without exception and without limit, because he made this ideal the essential, central and dominant theme of his moral teaching, and because he gave it at length the last full measure of devotion, he convicts us universally of this sin. Christ is, therefore, our saviour if the power of his devotion can bestir our souls to pay attention again to the divine will within.

Such I believe to be the gist of this interesting and stimulating book. The author presents very simply his thesis that "the disinterested will to the good of others is the activity of God within us" in total disregard of the present pessimistic smear on human behavior. In human nature he finds the God who is closer than breathing.

C. E. G.

**What Is Christian Civilization?** by John Baillie. Charles Scribner's Sons, 1945. 59 pages. \$1.00.

Here is a book which is not only a stimulating refresher in church history, but also a challenge to the reader to get inspiration from his historical observations to do something about our present civilization, if it is not to go the way of others. The author quotes the now historical words of Winston Churchill on the 18th of June, 1940—"The Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization." These he uses as the basis for three very valuable chapters: (1) "The Historical Relations of Christianity and Civilization," (2) "The Christian Attitude Towards Contemporary Civilization," (3) "The Future of the West." Dr. Baillie has given here a gold mine of a little book, not only for ministers but for thoughtful laymen, who have civilization's future welfare at heart. The author is known to many churchmen as a recent moderator of the Church of Scotland, a former teacher in Auburn Theological Seminary, New York, Emmanuel College, Toronto, Canada, and Union Theological Seminary of New York City. Dr. Baillie is now professor of divinity in the University of Edinburgh, Scotland.

A. S. N.

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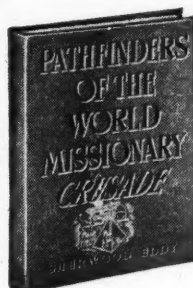
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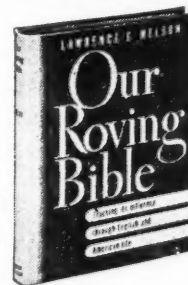
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## Book Reviews

(From page 42)

### Christian Missions

An Outline of Missions by John Aberly. The Muhlenberg Press. 306 pages. \$3.00.

Here is a most excellent study book for a class on missions, or a class in the Bible School. The book has grown out of a series of lectures given to theological students, yet the language and approach is simple, forthright and engaging. It has been thoroughly outlined: first, there is a section called "General Survey" beginning with the scriptural basis for missions, to post-apostolic days, to the periods the author has set up, 313 to 500, 500 to 800, 800 to 1500 and on to the modern missionary movement. Both Catholic and Protestant mission endeavors are given interesting consideration.

The second section of the book makes the approach by fields, beginning with India and China on down to Latin America. Each chapter is outlined into methods, motives and results.

The work is carefully annotated. The "Interpretative Statistical Survey of the World Mission of the Christian Church" prepared by the International Missionary Council for the Madras meeting is used freely.

There is a bibliography and reading list appended of some 100 books and pamphlets.

The author concludes with the missionary prospect, and what of missions tomorrow, and sees in pessimism itself a basis for optimism. The missionary movement itself was born in days of skepticism, and it is possible even in the description of this day for the whole church to give the whole gospel to the whole world.

This reviewer urges study groups to avail themselves of the good material contained in this volume.

I. C. E.

Christ After Chaos by Bishop Arthur J. Moore, Board of Missions and Church Extension of the Methodist Church. 25c.

This is one of the most remarkable summaries of the conditions of the countries of the world from the standpoint of Christian missions and post-war needs. The major fields are presented with a chapter to each: China, Japan, Korea, The Philippines, Malaysia and Burma, Europe and North Africa, Africa, India, and Latin America, together with an introductory chapter on The Post-War Foreign Missionary Task. While written for the Methodist Crusade for Christ, and indispensable for the members of that denomination, it contains information which should be understood by all others interested in Christianity and reconstruction following the war. Each section follows this general outline of presentation: the country in general with enough facts to make it understood, the status of Christianity there, Methodism and its work there, needs and plans for post-war activities. One statement may characterize the book, "Our willingness to make sacrifices for the spiritual welfare of people who have been our enemies will constitute an acid test of our faithfulness to the

essentials of the Christian gospel." M. T.

### Devotional

Those of the Way by Willard L. Sperry. Harper & Brothers. 146 pages. \$1.50.

Dean Sperry of Harvard Divinity School has written an interesting and thought-provoking series of meditations designed for Lenten reading. Recognizing the need for personal repentance, he thinks that we must not again permit such to become sentimentally useless. We must produce "works meet for repentance." We must be *Those of the Way*.

The author has used many inspiring illustrations, and particularly references to scripture and literature, to explain the Christian way of thought and behavior. The significance of this single word taken from the Bible runs through each of the meditations. Christianity is presented as "a more excellent way," with a unique spirit, mode and quality. It has a beginning and ending in the plan of God and is not subject to man's impatience or his "passion for speed." Time, however, is both necessary and real, and like Jesus, man must be on his way "today and tomorrow and the day following." The author warns against the seduction of the wayside and suggests that "it is better for a man's soul to share the action of his time than to be merely a looker-on." He calls attention to the parting of the way which leads to either life or death, and that one must move down one road or the other. "One thing a man cannot do about religion; he can do nothing about it."

Just as the original word "way" should be translated "a well trodden path," so all of us should realize that our way of life is based on the usual, the customary, the traditional. Dr. Sperry even contends that Christian activities should be made as habitual as possible and that religion should be customary rather than incidental. The so-called narrow way is also acceptable to the Christian as the approach to that which is wide. As with the musician and athlete, so with the Christian!

Likewise, Christians lift up their eyes unto the hills; they seek fellowship with the world of humanity through the mountain passes and over the highways that have been "exalted," indeed, along "sky line drives." Our "membership in the body of our total humanity" compels a long-range, world-wide view of justice. When in our thinking we have lost our way we must "commit it unto the Lord"; the way is not unknown to him!

The author seeks to lure the reader along the way of sober reflection, to create a practical sense of guilt for personal sins of omission, most of them due to lack of interest in other people, which in turn is based upon lack of knowledge. He wants not sentimental discussion and lip acknowledgment of sin, but "works meet for repentance." Without works of sympathy and sacrifice, we shall not be *Those of the Way*.

C. E. G.

Young People's Prayers by Percy R. Hayward. Association Press-Revell. 82 pages. \$1.50.

The idea that religion and living de-



pend upon each other, the author inspired by a football star's faith, has prepared this book of prayers for young people. The prayers are made to suit the acts, demands and choices of the daily life of the youth. Prayers that bear such titles as For the New Year, Steady My Temper, Save Me From Whispering, Show Me the Road Back, Clothe My Mind in Beauty, It Is Sunday, Save Me From the Blues, When Others Drink, On Making the Team, I Am Leaving Home Today, Our Wedding Day Prayer, My First Day at College, My Graduation Day are intriguing and apply to the decisions and experiences of daily living. The words of the prayers are like pearls and poetry. The author has done a good book. Praise is also due to Chester Bratten who has done a good job in illustrating the prayers. The prayers are interesting and helpful to read.

I. C. E.

### The Bible

**Event in Eternity** by Paul Scherer. Harper & Brothers. 234 pages. \$2.00.

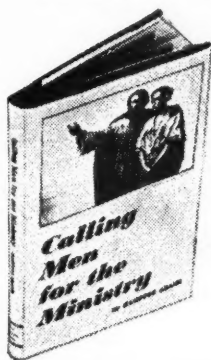
A book by Dr. Paul Scherer is never a matter of slight moment to discriminating readers of religious literature. Although the present volume possesses the qualities which have caused the author's other books to receive a wide reading, it is of a somewhat different type from its predecessors. According to the preface it has had a long and eventful history. The material was originally gathered for a series of week-day studies for the congregation of the Evangelical Lutheran Church of the Holy Trinity, of which Dr. Scherer was pastor for twenty-five years. Later the studies were delivered as lectures at several conferences and institutions. They are a series of interpretative, homiletical lectures based on the message of the Second Isaiah (chapters 40 to 66), sometimes referred to as "the Great Unknown."

The book is rich in excellent sermonic material of a distinctively Biblical nature. Back in the days when George Adam Smith gave at Northfield the substance of the lectures on Isaiah, since published in the Expositor's Bible, Dwight L. Moody remarked that it seemed a shame to talk about two Isaiahs when so many people had never heard that there was one. In this connection Dr. Scherer says, "That we must continue nevertheless to do it I take for granted. The story of their gradual disentanglement is itself a romance. The pursuit of that romance I must leave to you." The homiletical part of *Event in Eternity* has for its background the Babylonian setting in which the Second Isaiah uttered his great prophecy. The chapters are interspersed with the complete Biblical text, which is explained with an unusual degree of clarity.

The outstanding value of this book is the skill of the author in applying the noble, impressive, tremendously vital truths written so long ago by this prophet of Israel to the issues of today. The first two sentences of the book are illuminating in regard to its message: "In all the critical periods of human history, the ancient prophets of Israel

(Turn to next page)

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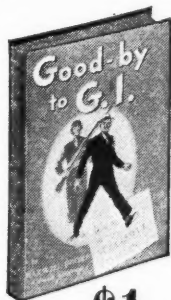
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## Book Reviews

(From page 45)

seem to acquire added significance and take on new urgency. Of none of them is this more true than of him whom many now assume to have been a kind of other Isaiah, an unknown poet, the spokesman of the eternal who sang the Lord's song in Babylon, the distant scene of his nation's captivity. "Dr. Scherer does not overwork the idea of the historical parallel, but no one can read his interpretations without being impressed with the fact that the prophecy of the Second Isaiah has much in it closely related to the deep, underlying needs and hopes of our generation.

Occasionally there is an indirectness in the organization of the subject matter which makes following the sequence of a chapter somewhat difficult. There is, however, a wealth of ideas expressed in brilliant, rewarding sentences. Few will be satisfied with one reading of this book.

L. H. C.

**The Gospel According to Gamaliel**  
by Gerald Heard. Harper & Brothers, 1945. 154 pages. \$2.00.

Only a sensitive, imaginative, mystical, penetrative mind like Gerald Heard's could produce a book like this, and what a delightful book it is! It is for minister and layman alike. All will be enriched in the perusal of it. The book is an effort to give us, through the mouth of the spiritually responsive and divinely alert Gamaliel, a graphic word picture of his impressions of the man of Galilee. His last chapter, dealing with Paul in his relationship to Jesus Christ, and the effect of Christ upon Paul's life, is a gem.

A. S. N.

**More Than Conquerors** by W. Hendrickson. Baker's Book Store. 285 pages. \$2.25.

This is the third edition of this book. It is an interpretation of the Book of Revelation. The author declares that the Book of Revelation consists of seven sections running parallel, each from the first to the second coming of Christ. He lists the seven sections as follows: Christ in the Midst of the Golden Lampstands, chapters 1-3; The Book With Seven Seals, chapters 4-7; The Seven Trumpets of Judgment, chapters 8-11; The Woman and the Man-Child Persecuted by the Dragon, chapters 12-14; The Seven Bowls of Wrath, chapters 15, 16; The Fall of the Great Harlot and the Beasts, chapters 17-19; The Judgment Upon the Dragon, followed by the New Heaven and Earth, chapters 20-22. This is a unique arrangement of the book.

The book shows scholarship, and while many would not agree fully with all the interpretations given, all will find much food for thought, and will discover much help in the volume. It deserves a real examination by all.

A. H. J.

**Light on Our Path** by Mildred Corell Luckhardt. Association Press. 289 pages. \$2.50.

This is a book of Old Testament stories for boys and girls. It was written by one who has had a wide experience in the field of religious educa-

tion, and is well qualified to produce such a book. These stories have all been given in practical religious education classes.

Keeping true to the Bible, yet filling the stories with freshness and new vitality, the author presents them so that they are easily understood. These stories are especially adaptable to intermediate ages. A good intermediate superintendent could take this volume and give most excellent instruction to the pupils. This book should be in the hands of all workers with teen age pupils.

A. H. J.

## Sermons

**The Supreme Possession** by G. Ray Jordan. Abingdon-Cokesbury Press. 187 pages. \$1.50.

Here is a volume of sermons from the one who knows how to preach. This reviewer has heard the author deliver a number of the discourses found in the volume, and with real pleasure. In this volume are fourteen well prepared sermons, full of life, inspiration and spirituality. The outstanding sermon in the book is "It Is Later Than You Think." It is a call for all to consider the passing of time, and to make the most of every day.

These are all evangelistic messages and they are filled with great thoughts, and with material that is highly usable in the preparation of sermons, and in daily Christian living. Every minister will have a real inspiration by reading this volume of sermons.

A. H. J.

## Biography

**Distinguished American Jews** edited by Philip Henry Lotz. Association Press, 347 Madison Avenue, New York, N. Y. 101 pages. \$1.50.

This present volume presents short biographies of twelve Americans of Jewish ancestry. Dr. Lotz, Editor, is performing a great service in the presentation of these volumes on Creative Personalities, of which the present is Vol. 6, especially in calling attention to the great contribution made by members of minority groups. If through these presentations, social justice shall be done and men banded the more securely in brotherhood, then this contribution is a most notable one. The characters selected for this volume are: Adolph Simon Ochs, Merchant of News; Lillian Wald, Crusading Nurse; Charney Vladeck, a Revolutionist devoid of hate; Rabbi Stephen S. Wise, Outstanding American Rabbi; Charles Proteus Steinmetz, Wizard of Schenectady; Fannie Hurst, Celebrated Author; Paul Muni, Master Character Actor; Yehudi Menuhin, Master of the Violin; Joseph Goldberger, Fighter of Pellagra; Carl Laemmle, Motion Picture Producer; Felix Adler, Founder of the Society for Ethical Culture; Louis Dembitz Brandeis, Justice of the Supreme Court. The biography of Adolph Ochs tells of the opening up of a whole new realm in journalism and a new concept of responsibility. The story of Rabbi Wise is the story of a daring championship for an unmuzzled pulpit and a valiant fight for social justice. And, who can help but thrill at the marvelous story of Steinmetz with his misshapen body,



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**The Antique Cat by Bianca Bradbury.**  
**Drawings by Diana Thorne and Connie Moran.** John C. Winston Company. 30 pages. \$2.00.

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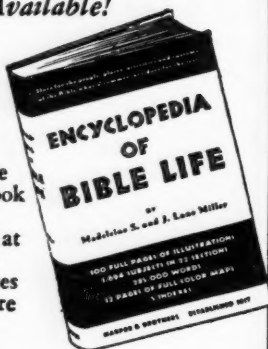
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# From Magic Lantern to Modern Visual Aid

by Elisha A. King

*This article by the veteran minister and writer from Miami, Florida, gives the story of the growth of visual education through several decades. He has re-inforced his observations with data secured from distributors of slides and films.*

MY interest in visual aids for the church began in Sandusky, Ohio, in 1904. Before that I had played with the magic lantern. It may be said that I grew up with the development of the magic lantern from a plaything into the stereopticon and motion picture projector.

My first attempt was with rented lantern and slides from Cleveland, Ohio. One Sunday evening I lectured on the Yellowstone National Park using beautiful hand-colored slides. At the conclusion one man asked me if I had ever been there and upon telling him I had not he turned and walked away in disgust. But I improved on that somewhat by going to Scotland and bringing home many beautiful pictures of the country that I had made into colored slides and then I could say to anyone, "I have been there."

After my transfer to Washington State I continued the use of the stereopticon by renting slides of the Underwood and Underwood Company of New York City. These were mostly of the Holy Land with prepared lectures on Bible themes. I found one obstacle in the way because many people would not attend my Sunday night lectures. They had attended some "pictures" in the past that were poorly colored and they were afraid to expose themselves to mine for fear of having their aesthetic senses insulted. I found this out by calling on members of the local Art Club. I urged them to attend the next lecture and they did. They were pleased with the artistic quality of the Underwood slides.

I kept adding subjects to my slide library and in traveling over the state visiting our churches I took along with me a slide container supplied with pictures illustrating the life of Christ. I gave this lecture many times in the churches I visited. Out of this experience I came to believe that illustrated talks could be used for religious education but very few of the churches I knew anything about were availing themselves of these visual aids. There was a feeling of resentment sometimes when they were proposed because so

many religious people thought that these mechanical aids were too worldly, not suitable for use in a church. That feeling has not wholly been dispelled—even now.

My first introduction to motion pictures in a church was at San Jose, California where I found installed complete motion picture equipment exactly like what was then in use in the motion picture theater. The operator was a member of the church, a shoemaker by trade and during his spare time wrote scenarios of motion picture plays and sold them to producers. It was a situation handed to me as the new pastor and I accepted it. Both slides and films were used. The church auditorium was packed every Sunday night and our pictures were religious and educational.

It was only natural that I sought to introduce lantern slides and motion pictures into the Miami Beach Community Church. A gift from a friend made it possible to purchase a complete outfit and for nineteen years the Sunday evenings were used for educational programs, not always pictures but frequently pageants and concerts.

During those years on the Pacific Coast I edited the department of Methods of Church Work in *The Expositor*, a preacher's magazine, and during the eighteen years of my editorship I undertook to keep myself informed as to the use of visual aids in churches and Sunday schools.

There seems to have been a partial slump in their use by churches for several years. It was partly due to the great advances made by the commercial motion picture theater that also used beautiful lantern slides and films of educational value. The churches could not compete so lost interest. But there was another reason. It was difficult to get the right kind of material for church use. A friend of mine in a large city undertook to build up a Sunday evening congregation with motion pictures and succeeded in filling the large auditorium; but he could not get suitable films from the local distributors, therefore he selected regular theater subjects. He used



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the pictures to draw a crowd and conducted a brief religious service with a gospel talk. It required careful pre-view and editing and once he failed to pre-view a film and got himself into an exceedingly embarrassing situation. He said that the picture was entirely unsuited for a religious program. Thus it was that many pastors either did not introduce pictures or discontinued showing them. For the most part projected visual aids were not used in Sunday schools, though some of the larger churches did set apart one room in the church building where classes in rotation were shown missionary pictures of the projects of their denomination. In one large church I knew in California they put on a motion picture program in the auditorium Saturday afternoon for the children. Admission was by ticket secured from the Sunday school and represented some excellence in their attendance and other things. It succeeded in keeping a large group of children off the city streets for a time, at any rate.

### Pictures Used as Entertainment

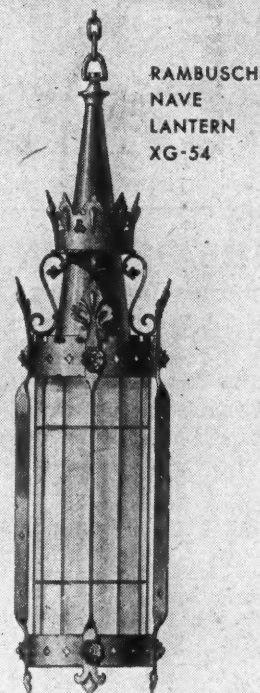
Many churches used pictures as a means of entertainment and they did serve to build up large evening audiences. At a conference held at Omaha, Nebraska one year I took part in the discussion as to the value of such methods. Many reasons were given for their use such as these: the Sunday evening service being poorly attended the motion picture brought out capacity houses, the "collections" increased rapidly making it possible to pay for all the equipment and rental of films, and dispelled all criticisms of the board of trustees. It was a "going concern" sure enough and proved to be of great

revenue value to the church. But we heard no reports of "conversions" (or at least not many). Of course it gave the preacher an audience to preach to and it was customary to conduct a devotional service at the beginning and sometimes there was a ten minute gospel sermon. But it is well known that the mind retains ninety percent of what it sees more vividly and for a much longer period of time than the things it hears.

To meet these difficulties some producers began to make a better grade of religious and moral pictures including biblical dramas and moral plays. I used nearly all of these. One picture I will refer to because it made a tremendous impression on me. It was Kalem's *From the Manger to the Cross*. I used it in San Jose, California and in Miami Beach in our church and in one of the motion picture theaters on "Good Friday". It was produced by a company of actors from Jacksonville, Florida, photographed in part in Palestine. It was a silent film, of course. It represented early technique, not at all like the great sound picture of DeMille's *King of Kings*. Both silent and sound versions are renting now. But the prints of Kalem's films simply wore out because of its popular use.

Though I have been retired from active pastoral work for several years I have never lost my keen interest in the use of pictures in church work. But I began to feel that projected visual aids were not being used to any great extent in the churches I knew anything about. To satisfy myself and to be, perhaps, the means of disseminating information on the subject I wrote a series of

(Turn to next page)



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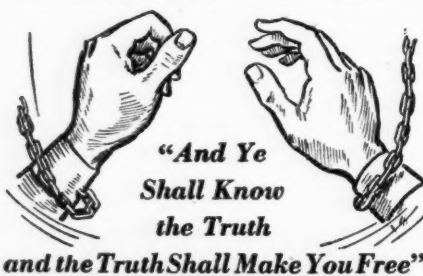
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## From Magic Lantern to Visual Aid

(From page 49)

letters to the men I used to know who are still in the business of producing and selling such aids, and to others engaged as leaders in the field of religious education. I asked this question: "Are visual educational aids used in churches as much now as ten years ago?" I received fifteen or more replies from various parts of the United States and I became aware of a new world of interest among producers, distributors and leaders in churches. Harry T. Stock, General Secretary of Christian Education of the Congregational Christian churches wrote, "There is a mounting interest in the use of visual aids. We have just employed a capable man whose entire time will be given to this matter. Last summer the International Council of Religious Education conducted a 'work-shop' at which eighteen carefully selected men attended. Each of them represented a State Committee in the middle west. As a result of this great progress in the promotion of this type of material has been made." I quote him at length because his statement is much like others.

### The Distributors Speak

Bertram Willoughby, president of Ideal Pictures, in Chicago, is now operating twelve offices throughout the United States and has been in the business for many years. In his reply to my question he says, in part, "Churches and Sunday schools are using far more visual aids than they did ten or fifteen years ago. There has been a great increase in the use of motion pictures, primarily because we have far more religious pictures on the market and there seems to be a steady stream of production." E. A. Ryan, manager of Ryan Lantern Slide service, Davenport, Iowa writes at length. His personal experience in the business dates back twenty years. "We have just completed," he writes, "a cycle within the last few years. In other words, there was a very sincere effort on the part of the church and Sunday school to make use of projected visual aids but they were very definitely handicapped with the type of material that was available at that time. And as a natural result the whole proposition more-or-less 'died' a natural death."

A new day for visual aids has arrived. It is partly—perhaps largely—on account of a new invention. "The old fashioned glass slide seems to be out of date", says Mr. Willoughby. "They are now using the 2x2 Kodachrome slides and a better grade of slides." Mr. Ryan makes reference to his new plan of "Picture Sermons" and

John W. Gable of Richmond, Illinois, says, "The sound motion picture and the kodachrome slides are becoming most popular." The kodachrome slide is colored photography. It is very small and a whole set of slides weighs very little. Projectors for these slides are small compared with the usual stereopticon. And the daylight screen is easily set up making this combination very useful for a classroom, a small auditorium or the home. There has been a great advance in stereopticons with attachments for showing smaller slides. All along the line projected visual aids are coming into their own. Everyone of the writers in answer to my question says, as Mr. Crakes of the De Vry Corporation "There is a steady increase in their use." "I can say from my own experience," says James K. Friedrich of Cathedral Films, Hollywood, California, "the use of visual aids is many times greater than it has been before."

Another reason for the more extended use of pictures is because "Film-slide" is so convenient. A film-slide containing fifty frames weighs only a few ounces and is reasonable in price. They are not rented but sold outright making it possible for a church or Sunday school to acquire their own libraries of films. Mr. Riley of New York says, "We are coming into an era when it will be possible to obtain New Testament kodachrome slides all taken from life and they will be very popular."

In my research for information I came upon an announcement of "Scripture Visualized" by C. O. Baptista Films of Chicago. He presents "the old gospel in modern technique." The films constitute a complete service with attractive music, solos, duets, violin and the guitar, dialogs and Christian testimonies. It represents fundamentalist teaching and is strictly evangelistic. It is called by users the "greatest advance in evangelism of this generation." A clergyman, a mission worker, a layman may set up his equipment, a talking motion picture machine and a screen, turn on the current and watch it perform. "At the present time", says Stanley P. Larson, "our films are being used by churches, Sunday schools, Army camps, Rescue Missions, Bible Conferences, etc. . . we hope to be able to put the languages of foreign countries into 16mm sound gospel films. So far we have Spanish and Swedish."

There is in almost every letter I have received reference to the large use of motion pictures in the Army and the Navy for teaching purposes. When our men come home they will be accustomed to the use of projected visual



aids. Manufacturers of visual aids are planning for a great increase in equipment. The writers say that a large number of churches have already placed their orders for such equipment for use after the war, and as soon as more raw film is available. This ought to stimulate pastors and laymen to consider the matter and prepare for the new era—the universal ministry of pictures.

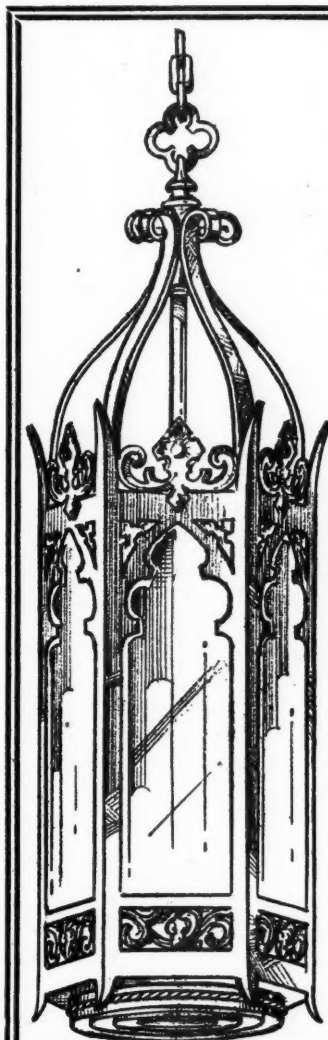
It ought to be said, I think, that the phrase "visual aids" conveys a better idea of what we are advocating than the old phrase "picture entertainment." In the old days, as we have said, some pastors used pictures to draw a crowd. They wanted an audience to preach to. On the other hand pictures were used for educational purposes and some pictures have a story to tell on their own behalf—they carry a real message. Some years ago I traveled a great deal always carrying my camera and I had the pictures made into beautiful colored slides and used them Sunday nights as educational material and believe I was right in doing so.

But visual aids as now understood really mean a method of supplementing teaching by textbook and word of mouth with attractive, informing pictures seen by the whole class at one time. We used to employ the Stereoscope showing biblical lands and scenes and it was very good, but only one pupil could use it at a time. Another visual aid we have used was the reflectoscope that can show on the screen small prints, post-cards, museum pieces and even pages from a book. It also has a stereopticon attachment.

Visual aids do not take the place of a teacher and certainly no preacher would let the pictures substitute for his own message in a service. He would use them to drive home his message and that means that he should study the pictures beforehand. Some of the new sound film pictures are messages in themselves and where given a seeing and hearing chance they make a wonderful impression. Even before we had the talking film we had the animated picture which I thought was a wonderful invention.

Good teachers have always used some kind of visual aids in their classes as for example, the blackboard, bulletin board, printed pictures, charts, etc. The introduction of projected visual aids will make the teaching more effective—more concrete and vivid.

I have received a large number of catalogs and lists of visual aids, but I cannot in this article mention them all. But I must mention a few. The Society for Visual Education (100 E. Ohio Street, Chicago, Ill.) celebrated its 25th anniversary on November 19, (Turn to page 55)



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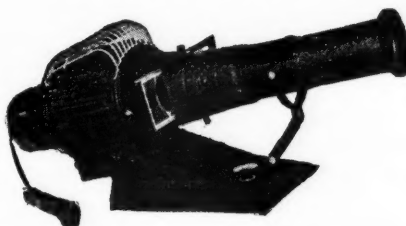
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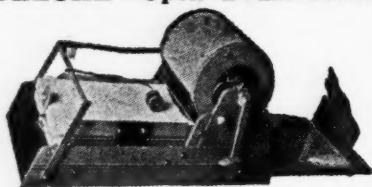
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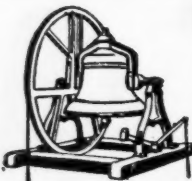
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## ABIDING VALUES IN A CHANGING WORLD

Abraham Lincoln as a young man, it is told, lived for a brief time with a devout but ignorant deacon. One night he was aroused from his sleep by a loud rapping at the door. The deacon's voice cried out, "Arise, Abraham! The day of judgment has come!" Lincoln jumped from his bed and looked out the window. He saw indeed a great display of shooting stars. But looking beyond them, he was reassured as he beheld the constellations, with which he was familiar, fixed and true in their places.

In a world which is rapidly changing and which sometimes seems to be falling to pieces, we need to center our attention on the eternal things which abide unchanged. Truth, righteousness, justice, love—these are like fixed stars. They are the same throughout all generations. They endure unchanged because they are a part of the nature of God. Faith in the Eternal gives a sense of security amid the fluctuations of time. Walter Dudley Caver in *Remember Now*; Abingdon-Cokesbury Press.

## "I AM GLAD TO HAVE IT SO"

On the night of April 14, 1865, Abraham Lincoln sat in a theatre box, happy and content. His long vigil was ended, the task of preserving the Union was accomplished. Already his mind had turned to thoughts of healing the wounds which the war had caused. That morning he had said to his cabinet: "We must extinguish our resentments if we expect harmony and union. There is too much desire on the part of some of our very good friends to be masters, to interfere with and dictate to those states, to treat the people not as fellow citizens; there is too little respect for their rights. I do not sympathize in those feelings." But those generous sentiments were not to be carried out; that night John Wilkes Booth was to do his evil work, and the loss to the South was even greater than the loss to the North. But if Abraham Lincoln had known when he left Springfield, Illinois, what was to take place in Washington on the night of April 14 as the result of his successful efforts to preserve the Union he still would have been satis-

fied to have it so. St. Paul, in prison in Rome awaiting execution, could in the same spirit write serenely to his beloved church at Philippi: "Even if my life is to be poured out as a libation, as you offer your faith in a service of sacrifice to God, I am glad to have it so." From *Friends Intelligencer*; Article by Bliss Forbush; Friends Intelligencer Association.

## EVERYDAY RELIGION

When one of our citizens rose in the presence of a great multitude to be inaugurated as President of the United States, he made two requests. He asked that his hand might rest upon George Washington's Bible as he took his oath of office, and again that this Bible might be opened at the sixth chapter of Micah. That desire of his was more than a theatrical gesture. Called upon to stand in the place of George Washington, he wanted to feel the shadow of that great American resting upon him. In the second place he wanted the blood of his heart to pound against the simplest and most practical definition of religion ever framed: "What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." It is everyday religion, a creed and a program that one can carry with him anywhere. Libraries of theology have been written, innumerable sermons preached in churches, but there is the essence of the whole matter so compactly presented that there is no room for misunderstanding. Carl H. Elmore in *Quit You Like Men*; Charles Scribner's Sons.

## BEFORE THE SILENT FIGURE OF LINCOLN

*Be not conformed to this world; but be ye transformed by the renewing of your mind.*—Romans 12:2.

Several years ago there appeared on the screen the story of a young man who went to Washington determined that he would not compromise the high principles with which he had left his home to enter the arena of national affairs. Because he stood like a rock for his convictions people tried to break him, and almost succeeded. The most affecting scene in the story was that in which, defeated and sad, he packed his things to go home. But before he left he walked slowly down



the Mall and stood once more before the silent figure of Lincoln, who had not known the meaning of compromise. Then once more the young man raised his head to a hostile world and girded himself to go on with his fight. From *To-Day*; Issue by Stuart Nye Hutchison. The Westminster Press.

### THE LAMPLIGHTER

The following quotation was part of a letter received by the employees of a hotel in Chicago:

"A friend of mine, when he was a little boy, used to sit at the window every evening in the twilight and watch for the lamplighter. The old man always came from the same corner and zigzagged his way down the narrow street, lighting the lamps as he went. He seemed as certain and regular as the sunset itself. To that boy there was something fascinating about this silent old man of the shadows. He never came to that street except at lamplighting time. He was too old to do other work, but his stooped shoulders, and white hair seemed to fit perfectly into the picture of eventide. Now and then he would look up at the little watcher in the window, but the boy never knew the lamplighter's name. He remembers him now because wherever he went he always left a light."

It is a glorious occupation to be a lamplighter in life. And indeed all Christian workers can be lamplighters, leaving behind them wherever they go the light and blessing of God. It was said that men knew when the goddess came to Thebes, because of the blessings she left behind; we too can leave a blessing suited to the needs of each person and home we visit. The church holds the answer to all of men's needs. Sidney W. Powell in *Where Are the People?* Abingdon-Cokesbury Press.

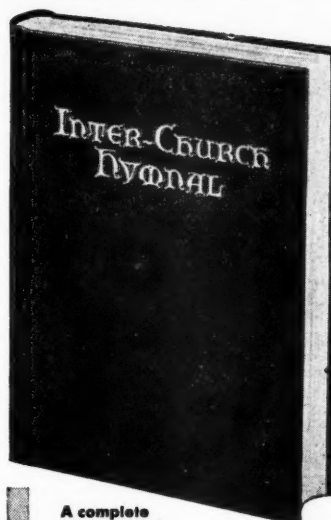
### THE MINISTRY OF SCRIPTURE

Travelers in the eleventh century told of a remarkable tree at Tenerife, Canary Islands. Its vast foliage, they reported, reached far into the vapors of the upper air, so that when it was shaken its leaves poured down showers of pure, refreshing water. The Bible is like that. Its roots are deeply grown in human history and experience, proudly supporting its gigantic height. It rears its branches high into the upper air, where the winds and dews of God play upon it. And today, as always, it rains down the grace and life renewal of God, copious spiritual refreshment for men who live in a dry and thirsty land. From *To-Day*; Issue by John Oliver Nelson. The Westminster Press.

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## G. I. Counseling

The return of servicemen brings many counseling problems to the pastor. This column is intended to bring authentic and concrete answers to questions which come to you. Leon R. Robinson, Jr., associate minister of the Euclid Avenue Baptist Church, Cleveland, will study the problem and advise the solution. In submitting any request be sure to enclose stamped, addressed envelope if you wish a reply by mail.

A veteran in my congregation, twenty-five years of age, has a National Service Life Insurance Policy for \$10,000 which has been in force for three years. He wishes to convert this policy into a permanent form of insurance. What are the conversion rights, and how should he proceed?

**T**HE National Service Life Insurance is Term Insurance written specifically to meet the hazardous needs of military life, at the lowest possible cost. Only the government can provide insurance at such a low rate. As originally issued the National Service Life Insurance was based on the "five-year-level-premium-term-plan"; however this was extended to an eight-year term on all policies issued on or before December 31, 1945. Thus at present this serviceman's policy in effect three years will terminate with no value whatever five years hence. It is wise for him to convert his policy to one of the three permanent types of insurance available. **Conversion Rights**

He may convert the term insurance in multiples of \$500, to Ordinary Life, 30-Payment Life, or 20-Payment Life, without medical examination. On these policies he may receive even if he stops premium payment after a few years, paid-up insurance and some cash accumulations. In addition to this each has a loan value up to ninety-four per cent of the cash value of the policy. If this veteran chooses he may at time of conversion pay the added difference in amount between the term insurance and the permanent insurance, and have the policy as of the original date and age of issue. This creates immediate value in the policy. If he does not wish to do this he pays the premium for his age on the date of conversion. To illustrate: National Service Life Insurance policy for \$10,000 issued at age twenty-two, converted to 30-Payment Life at age 25: the veteran's monthly premiums will be \$16.70, payable for thirty years. If he converts this as of the original date and age of issue, the monthly premium will be \$15.90. This means that he will have to make up the difference between this latter sum and the amount he has paid monthly on his term insurance up to time of conversion. For example: he has paid

\$6.60 a month for two years and \$6.70 a month for one year. The difference between these monthly payments and the premium of \$15.90 over this period of time would be approximately \$230.70. If the policy is converted according to this latter plan the veteran will have only twenty-seven years to go in order to have a paid-up policy.

National Service Life Insurance policy \$10,000, converted to Ordinary Life at age twenty-five, the monthly premium will be \$13.70.

National Service Life Insurance policy \$10,000, converted to 20-Payment Life at age twenty-five, the monthly premium will be \$21.12.

If this veteran does not wish to convert all of his National Service Insurance, the balance may be retained to the end of the eight-year term, but not less than \$1,000 may be converted.

### Procedure in Conversion

In all matters referring to National Service Life Insurance, the serviceman must take the initiative. The government plan is not set up with an agency force, and therefore no calls can be made to encourage the policyholder to take the proper step or help him arrange his premium payments or conversion. He must handle this himself. I believe it is worth mentioning at this point that it is important for veterans to make their premium payments promptly each month until conversion is completed. This should be done even though premium notices are not received. The Veterans' Administration is frequently from one to several months behind time in insurance matters due to the immense business being carried on. The premium due date is the date in the month on which the insurance became effective as shown on the certificate. The veteran's check or money order should be made payable to the Treasurer of the United States and addressed to the Collections Subdivision, Veterans' Administration, Washington 25, D. C.

For converting to a permanent plan of insurance the veteran should use Insurance Form No. 358 which may be secured from the Veterans' Administration, Washington, D. C., or any of its field offices.

### BRITISH NOTE GROWTH IN GAMBLING

London (By Wireless)—Britain's dog-racing fans bet an equivalent of more than half the amount of the recently negotiated loan with America during the war years according to estimates by the British Council of Churches.—R. N. S.



# From Magic Lantern to Visual Aid (From page 51)

1944. It pioneered visual aids in educational institutions and in other fields. They have the greatest library of slide-films in the world for both commercial and educational fields. They have done an outstanding service during the war emergency. It has a large library of kodachromes and slide films of religious subjects.

The Religious Film Association, Inc., with headquarters at 297 Fourth Avenue, New York, represents eighteen denominations that are distributing films and other visual aids among their churches and Sunday Schools. They pretty well cover the important denominational families of the United States.

A number of my correspondents have referred to a pamphlet entitled "Visual Methods in the Church" published by The International Council of Religious Education (203 N. Wabash Avenue, Chicago, Illinois. 35 cents per copy). This contains the information that one who is contemplating the use of visual aids in the Church should read. I found in a list of miniature colored slides for Christian Learning in a publication of the Missions Council of the Congregational Christian churches (and I presume it is available at any denominational headquarters) a set of forty-nine black and white slides entitled, "Visual Aids and their Uses in Religious Education." These would be of great value for a conference of teachers and officers of a Sunday school.

The July 1945 Directory issue of Church Management contained a twelve month's study course which covers the entire field of projected religious visual education. It was prepared by William H. Hockman, director of religious education in the Lakewood Presbyterian Church, Lakewood, Ohio. That, together with his larger brochure, "Projected Visual Aids in the Church," (\$1.00) probably are the first essentials for the church or minister who may wish to study this field.

## ROME TAILORS SHORT OF MATERIALS

Rome (By Wireless)—The most worried group in Rome today are the four ecclesiastical tailoring establishments who must outfit thirty-two new cardinals but have enough material on hand only to fill a dozen orders.

To meet the emergency, the Roman tailors have sent agents to the provinces in search of new material, and at the same time to induce relatives of deceased cardinals to part with at least a portion of their robes.—R. N. S.

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# What Is the Army Doing to Denominationalism?

by *Milton B. Crist*

*This article has been in type for many months. Publication as originally scheduled was delayed because of a request from the office of Chief of Chaplains. It was felt that it raised undesirable controversial questions. In giving it postwar publication we have not changed the tense of verbs. The author, a Methodist chaplain, has returned to civilian life. We feel that the observations will be helpful to ministers who are seeking to serve the returning war veterans.*

HAVE you ministers serving in the home churches stopped to consider what affect the war is having upon the outlook of the soldier in regard to denominationalism within the Protestant Church? In many ways the returning soldier is going to be different from the man who left your community, and not the least of these will be his attitude toward denominations. For millions of Christian men and women serving in our armed services, worshipping God has become a reality apart from any denominationally named church. For one, they are a part of The Christian Church (and I do not mean the denomination by that name). Heretofore, they have worshipped in the Presbyterian way or the Lutheran way; they considered themselves a little different from the church of other denominations. But now their eyes are opened to the fact that they are part of a great Christian movement. And that movement is not the conclusive property of any one denomination. Indeed it is a prime factor in all denominations.

One result of this experience is a finer appreciation of all denominations. Which means that, in the years following the war, there will be a greater freedom of movement of members from one denomination to another. Ex-servicemen and women are going to attend that church which ministers to their need regardless what the sign on the front of the church says. The old saying, "Once a Methodist or once a Lutheran, always a Methodist or always a Lutheran" will not be true. Men and women who have worshipped God in all sorts of places, under all conditions, with never a thought as to whether the chaplain was of his particular brand of Christianity, or whether the man on his right had been baptized by immersion or by sprinkling, are not going to demand a certain

denominational church, because it was the church of his father and mother. Their simple question will be; "Can I find fellowship with God, and with Christian men and women? Will my children be trained in the Christian way of life? That is all we ask—denomination does not matter." As far as the returning serviceman or woman is concerned, every individual church will stand or fall on the basic test—Can the spirit of the living God be experienced in this place? The following example of Christian fellowship without any thought of denomination illustrates what has been going on in literally millions of lives during the past two and one-half years.

The C. O. of a neighboring unit invited me to hold a special departure service for his men, as they were leaving that night for France and actual combat. It is an experience I will not soon forget. At the close of the service I invited those who desired to stay for a communion service. A table covered with a sheet had been set up for an altar. The men were seated on the floor in a semi-circle before the lighted candles, the Cross, and the communion elements. About fifty men remained for this service, so I asked for two men to help serve. I suggested that perhaps some of the men had been elders in their home churches and had acted in this capacity before. Two men volunteered immediately. Just out of curiosity I asked them their denomination. One responded that he was a Presbyterian—the other startled me with the simple reply—"I am a Catholic." And so the communion service proceeded. I used the Methodist order of worship because I had enough copies to go around. When it came time to receive the bread and wine, my two assistants passed it to the men as I repeated the familiar phrase—"This is my body, broken for you—



This is my blood, shed for your sins." I could not help but wonder what was passing through the Catholic man's mind as he assisted in what must have been for him an unusual service. I looked at the men's faces as they took the wafer from a Presbyterian and the wine from a Catholic—all of them were truly in "Communion" with their God. I venture to say there were a dozen different denominations represented in that group—from all walks of life, from all sections of the country. But it didn't matter that the ritual was Methodist; that we were not worshipping in a fully appointed church; that we sat cross-legged, Indian fashion, instead of kneeling at an altar rail like the Methodist—heads bowed in the pews like the Presbyterians do—or standing at the altar as some others. It was the Lord's Supper. Here were men in need of companionship, Divine companionship, and in humble and sincere worship they were seeking to fulfill that need. And I for one feel sure that God met us there that afternoon, "Every man according to his need." Of all the men who expressed appreciation for the service, none was more sincere than that of a former "altar boy" from Brooklyn.

The Army is doing many things to the man or woman who came into the service from your church or neighborhood. Some are for the better—some not so good. The church whose leadership is vitally interested in the returning soldier will do well to consider the complete affect of whatever religious experience came his way. And one thing you can be sure of, the civilian you get back will have a different outlook on the place of denominationalism within the Protestant Church.

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I know why you have come today.  
I see your lips refuse to tell  
The sadness that your eyes betray—  
"He died in honor of his country."

I'm glad you do not moralize  
Or preach a sermon now on "faith."  
Your voice and glance your message  
cries—  
"He died in honor of his country."

You let me talk; you let me cry;  
I beat myself on you much like  
An anvil. You are kind. But why—  
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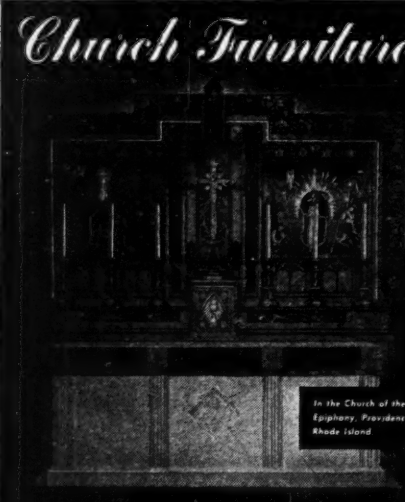
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## Loan Libraries Available to Clergymen

*by Harold D. Halderman*

*The author, a Baptist clergyman, in an intensive study of the parables of Jesus, collected the following information on loan libraries available to ministers. The list is, of course, not exhaustive. We shall be glad to have information of others.*

The Circulating Library for United Brethren Ministers, operated by the Bonebrake Theological Seminary, Dayton 6, Ohio.

A mimeographed list of books, according to subject, author and title, is available for loan to all United Brethren ministers. The list will be sent on request, with all rules and regulations. The borrowing period is four weeks. In ordering a book, please indicate first, second and third choices on a post card. There is no charge for this service. The seminary encloses a sticker to be put on the package when the book is returned. Only one book is available at a time. At present there are 312 books in the loan library, although there are over 17,000 volumes in the regular seminary library. The latter are not available for loan. Address your communications to: The Circulating Library for Ministers, care the Bonebrake Theological Seminary, Dayton 6, Ohio.

The Duke University Divinity School Loan Library.

These books are available to ministers of all denominations in every state in the Union. Printed lists of available books will be sent on request, with all rules and regulations. The lists give author and title. There are approximately 2,000 volumes in the loan library and books from the main library are also available to the ministers provided that they are not on class reserve at the time they are requested. We would prefer that the ministers would limit their orders to the special books that are listed in their printed lists although this is not necessary. The university has more than 700,000 volumes.

Procedure to be followed:

1. Two books may be borrowed at any one time.
2. The books are loaned for a period of one month.
3. It is suggested that the borrower list several additional titles of books to be sent in case his first choices have already been loaned.
4. The only expense is the payment of the return postage on the books.
5. All requests for books should be ad-

ressed to the Divinity School Library, Duke University, Durham, North Carolina.

Hammond Library of The Chicago Theological Seminary, Library Extension Service, 5757 University Avenue, Chicago 37, Illinois.

The library mails books for a two weeks' period subject to renewal of another week's period. Books can only be kept for a total of four weeks' period. Only three books can be loaned at any one time. Borrower pays postage both ways, payable when book is returned. A sticker is enclosed with the books loaned and it is to be placed on the package of books when they are returned. No printed lists are available of all the books that can be borrowed. Lists on special subjects are compiled on request. More than 50,000 volumes are available to ministers of all denominations. Ask for several at a time and those available will be sent along with a post card telling you what books are being sent and the amount of postage due. All requests for books should carry the address given above.

The following list of books dealing with the Parables of Christ are available for loan from The Chicago Theological Seminary Library:

Baldrige, Cyrus Leroy—The Parables Told to the People by Jesus of Nazareth as Recorded in the Gospels.

Barnett, Albert E.—Understanding the Parables of Our Lord.

Bugge, C. A.—Die Haupt-Parabeln Jesu.

Dodd, Charles Harold—The Parables of the Kingdom.

Dods, Marcus—Parables of Our Lord.

Fonck, Leopold—The Parables of the Gospel.

Franklin, John—Parables of Our Lord.

Hubbard, George Henry—The Teachings of Jesus in Parables.

Levison, Nahum—The Parables; Their Background and Local Setting.

Long, R. C.—Stewardship Parables of Jesus.

Maturin, B. W.—Practical Studies on the Parables of Our Lord.

Robinson, Willard H.—The Parables and Metaphors of Our Lord.

Robinson, Willard H.—The Parables of Jesus in Their Relation to His Ministry.



Cadoux, Arthur Temple—The Parables of Jesus, Their Art and Use.

Salmond, S. D. F.—Parables of Our Lord.

Taylor, William M.—The Parables of Our Saviour.

Weatherhead, Leslie D.—In Quest of a Kingdom.

Buttrick, G. A.—The Parables of Jesus.

Russell, Elbert—The Parables of Jesus.

Ferguson, Alexander Brown—The Parables of Jesus and Their Rabbinic Parallels.

Martin, Hugh—The Parables of the Gospels.

Smith, B. F.—The Parables of the Synoptic Gospels.

Kirk, Edward N.—Lectures on the Parables.

Goebel, Siegfried—The Parables of Jesus.

Bourdillon—The Parables of Our Lord Explained and Applied.

Circulating Library, School of Religion Library, Vanderbilt University, Nashville, Tennessee.

The library contains more than 4,800 books and others are being added daily. Besides these, the 26,000 volumes in the School of Religion Library are available when not in use by the school.

Any minister of the South—irrespective of denominational affiliations—who signs the application card is eligible for the service. The application card is as follows:

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Annotated book lists (including author, title, publisher, date of publication and short resume of contents), some printed and some mimeographed, are mailed regularly to all ministers who are active borrowers. Lists on special subjects are compiled on request.

Ministers are invited to make suggestions for purchase.

Borrower is asked to submit a list of several books he desires, arranged in the order of his preference. He will be sent from this list the first book (or books) available, upon return of which, others will be mailed.

Books may be kept for three weeks and are subject to one renewal upon request, if not in demand elsewhere. The only expense to the borrower is return postage. Within the first, second and third zones (the 300-mile limit) this is only three cents for the first



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The following list of books dealing with the Parables of Christ are available for loan from the Circulating Library, School of Religion, Vanderbilt University:

Dodd, C. H.—The Parables of the Kingdom. 1936.

Kirk, E. N.—Lectures on the Parables of Our Saviour. 1856.

Morgan, G. C.—The Parables of the Kingdom. 1907.

Morgan, G. C.—The Parables and Metaphors of Our Lord. 1943.

Thomson, W. H.—The Parables and Their Home. 1895.

Cadoux, A. T.—The Parables of Jesus. 1931.

Trench, R. C.—Notes on the Parables of Our Lord. 1882.

Martin, Hugh—The Parables of the Gospels and Their Meaning for Today. 1937.

Smith, B. T. D.—The Parables of the Synoptic Gospels. 1937.

Guthrie, Thomas—The Parables Read in the Light of the Present Day. 1866.

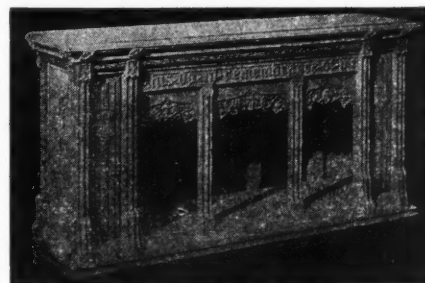
Barnett, A. E.—Understanding the Parables of Our Lord. 1940.

Bruce, A. B.—The Parabolic Teaching of Christ. 1898.

Buttrick, G. A.—The Parables of Jesus. 1928.

Drummond, D. T. K.—The Parabolic Teaching of Christ. 1855.

(Turn to page 62)



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## A Great Commandment\*

by Frederick K. Stamm

MANY years ago Henry Drummond wrote an essay which has become a classic on *The Greatest Thing in the World*. It was based, of course, on the very familiar chapter written by Paul the Apostle which concludes: "And now abideth faith, hope and love, these three; but the greatest of these is love." We have always declared love to be the essence of Christianity. The word "love" is used more often than any other in the New Testament, and it is agreed that if love were exercised, our great problem could really be solved. If I could gather all the sermons that have ever been preached, and all the poems that have ever been written, I have no doubt but that this theme would be found to run in them many more times than any other. We believe with Drummond that it is the greatest thing in the world, but we must also say that it is hard to do, and I'm sure we'll have to say that there is little evidence that the great majority of people in our day are living by this principle.

And we may as well be realistic about it and say very frankly that it is a difficult virtue to practice. It is difficult for a few reasons. First of all, we can't very well escape the fact that there are some real sinners in the world—people whose intentions are not good. It is hard to love a mean person. Dr. William E. Park, president of the Northfield Schools, tells us that one day as he was passing through a railway station in Boston, an old man with a long beard came hobbling toward him. When he came near he dropped a five-cent piece he had in his hand. Wishing to do the old gentleman a kindness, he stooped and picked up the nickel and handed it to the old man. He looked at it, and then at Dr. Park, and said, "Hey, give me the fifty-cent piece I dropped." All Dr. Park's explanatory eloquence did no good, and soon a crowd gathered and a policeman came up. All the sympathy was on the old man's side, and knowing that trouble might be precipitated, he reached in his pocket and gave the old man a half dollar. The old man was a beggar and had deliberately set out to extract money from the professor.

A great many of us have had similar experiences, and a person of that kind is not easy to love. Any person who has ever been victimized once is very

apt to become suspicious, and try as hard as we may, instead of loving people as we love ourselves, we end up by loving ourselves more. Yes, it is pretty hard to love a mean man.

Again, it is hard to obey the commandment to love, because every time we think of love we know that it involves hatred. There is always something that is set over against a virtue. If we love liberty we must hate tyranny, which is the enemy of liberty. If we love truth we must hate lies. If we love the beautiful we must hate the ugly. If we love good we must hate evil. We know all this is true, but we complicate the matter for the simple reason that we do not always know what to hate and how far to let our hatred go.

Jesus himself was quite denunciatory of evil deeds perpetuated on other people, and on more than one occasion showed that he could grow angry. But this is quite different from personal resentment. He never took revenge, but he did hate some things people did and the manner of their living.

Sometimes, too, it is hard to love because we find it psychologically impossible. Sometime in our young life we met up with a bully. Our mothers and our teachers told us to love everybody, but we found it hard to love that bully who because of his size or his strength was imposing upon us. And we've learned in our later life that there are bullies. They have unlovable qualities, they are jealous, they misunderstand us, and misinterpret us. They are selfish and self-centered, and it is impossible to love them.

But there is another reason why it is hard to live up to the commandment to love one another. Some people don't want our love. Instead of people wanting what Jesus had to give, they spurned it. Nothing he could say or do interested them. It only made them angry, and set them against him, and the only thing they could think of was to get him out of the way. It was the very people for whom he would have done the most who helped to do him to death. No doubt you have gone through a similar experience. People don't want your love and they don't want what you might want to do for them.

If all this is true, then what's the use of the commandment to love? Shall we let it stand merely as a nice bit of reading matter, but wholly inadequate

\*This radio address by Dr. Stamm is here presented by special permission.



when dealing with people as we find them? The chances are that in much of our religious thinking we are liable to become quite sentimental, and because we allow it to be so, it isn't any wonder that a lot of people look upon religion as moonshine. Jesus was anything but sentimental. He was decidedly practical, and in spite of the fact that he knew people were sinful, that there were some things we should hate, that some people are repugnant, that they do not want our love, nevertheless he believed what he said, "A new commandment I give unto you, that you love one another." He did not mean that we had to like everybody, in the sense that we make bosom companions of them. Even he found it difficult to like everybody, and one day he said, "Let them alone, there are blind leaders of the blind, and if the blind lead the blind, both will fall into the ditch."

What he actually intended to convey was that we should be unselfish. He himself was always unselfish, and it is not impossible for us to cultivate the same virtue. It is quite possible to acquire the habit of thinking less of ourselves and more of others. And right here is the test of anyone's religion. I remember as a little boy that I was required to learn by heart a catechism. There were some long, involved questions and answers in that little book. I don't say it did me no good. Perhaps it did me more good than I know. But in the light of psychological reaction, and what right living means, I think I should like to ask this question:

What do you do when someone criticizes you or insults you? Some of us have a faculty of remembering every discourtesy, every hostility, every ingratitude. I could call the names of some people I've known whose lives have been spoiled, who settled down to drink their cup of bitterness all the rest of their lives, simply because they could not get out of their hearts and minds the things that people did to them. If I could stand in a row all the people who were never able to rise above a personal injury, it would be a long, long line.

I stood one time in the Sistine Chapel in St. Peter's in Rome and looked at the painting by Michelangelo, *The Last Judgment*. Down in the lowest pit of hell I noted the red cap of a church prelate. And the story goes that the prelate once opposed Michelangelo, and when the artist got a chance he consigned the prelate to hell. At any rate, it is a well known fact that the great artist and sculptor could not accept criticism. Always he retaliated against his critics, and enjoyed

his vindictive triumph amid the laughter of the friends of the poor man.

If one reads Dante's *Divine Comedy*, it is discovered that, great as that piece of literature is, there is something about it that leads one to think the author was venting his spleen against so many people. "I'll get even if it's the last thing I do," is the philosophy by which a great many lesser lights than Dante live. Then they wonder why their health is poor, why they don't eat well and sleep well, and why all of life seems to be bent on defeating them. It is not easy to rise above personal resentment, but when one is able to do it, it is a good sign that one is coming somewhere near obeying the command to love one another. Besides, one is able to see life steadily and see it whole when one thinks, not how one can return a hurt, but how evil can be overcome with good. The man who goes out of his way to get along with his enemies, who keeps his mind free from malice has learned one of the great lessons of unselfishness.

The second question he ought to ask is, am I a good loser? The old Biblical injunction, "Weep with those who weep, and rejoice with those that rejoice," is a good one; only it is not so easy to do all of it. It is comparatively easy to weep with those who weep, but many of us are a long sea mile from a feeling of rejoicing with those that rejoice. It is easy to be unselfish toward those who are less fortunate, less prosperous and less gifted, and some of us can get along with our enemies by avoiding them.

But how do we get on with our rivals? Cinderella could be treated fairly well by her sisters so long as she sat among the ashes, but the feeling of her sisters are aroused when it appeared that she would marry the prince. Goethe once wrote: "Against the superiority of another, there is no remedy but love." Someone else gets the honor which we thought we should have had. Another person's ability outshines our own. Another accomplished what we hoped to accomplish. We become jealous, and jealousy is a sure sign of selfishness. If ever we learn to acquire an unselfish interest in, and admiration for, the excellence of other people, especially when they surpass us, we have gone a long way toward gaining the kind of disposition which Jesus talked about when he said, "A new commandment I give unto you, that you love one another."

Then, too, I'd like to ask, is it possible for you to look out of the other person's window, live on his side of the street, and see life as he sees it?

(Turn to page 63)



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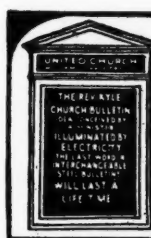
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## A Great Commandment

(From page 61)

In short, do you have a sense of understanding? Have you got sympathetic imagination? A lot of knotty problems are going to face us now that the war is over. Will our troubles just begin at that point as some very wise men are warning us? Jesus could see life from the other person's viewpoint. That's why he could eat with publicans and sinners, with rich and poor. He saw their failures, but he recognized their possibilities. They didn't always understand him. He hoped they would, but when they didn't, he gave his life for them. He thought by doing that, they would see what God is like. It was the most beautiful example of pure unselfishness the world has ever seen.

The thing we are hoping to do right now is to produce enough unselfishness in the world to keep it at peace, not for a few years, but forever. And to do that, unselfishness must begin with you and me at close quarters. How in the world will any system work that looks toward peace so long as we scratch the eyes out of our next door neighbor? How can we be unselfish toward people three thousand and eight thousand miles away—people whom we don't know and never saw—when we won't understand those that are near us; when we quarrel with our employees; when we think the world turns on me and my wife, my son John and his wife, we four and no more? The problem of peace must begin with us where we are. It is the problem of living peacefully and cooperatively together, learning to minimize each other's failures and magnify their possibilities. Beginning there will give us a new outlook and a new heart, for living unselfishly is the beginning of knowing what Jesus meant when he said, "A new commandment I give unto you, that you love one another," for when we rid ourselves of prejudices, grudges, jealousy, pride, and meanness, it becomes easy to like most everybody.

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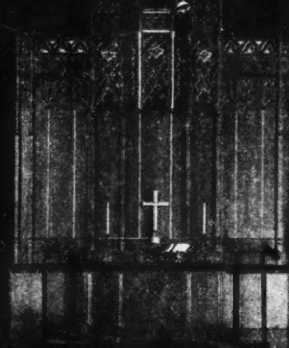
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## Editorials

(From page 7)

hymn for our own postwar era.

See, from all lands, from the isles of the ocean,  
Praise to Jehovah ascending on high;  
Fallen the weapons of war and commotion,  
Shouts of salvation are rending the sky.

Perhaps the parallel with the post Napoleonic era is not a reliable yardstick for our new age. But if it is, the hymns created in the period are a good indication of enthusiastic and joyous religious experience.

## Evening Service in Manhattan

I HAD been told that I would find a good congregation any Sunday evening at the Marble Collegiate Church in New York. But "good congregation" has many interpretations and I was rather surprised to find the church well filled for the service and message of Dr. Norman Vincent Peale. An evening service in Manhattan is unusual.

The Collegiate Church is perhaps the oldest evangelical church in America. It was founded in New Amsterdam in 1628. The word collegiate which is applied to several of the Dutch Reformed churches in great New York originally implied a college of churches all under the jurisdiction of the one consistory. I do not know if this system still prevails. My guess is that while the name survives that each church today is self governing.

Two things in the service most interested me. First, the informality of worship. Gospel songs rather than hymns were sung by the congregation. The minister both prayed and preached from the center of the chancel. He used no notes. His academic doctor's gown, worn rather carelessly, was open at the front revealing business clothing underneath. Dr. Peale looks the part of a man of affairs rather than student or priest.

His sermon topic that night was "How to Make a Successful Decision." It was a popular lecture on applied psychology with a strong religious emphasis—really an evangelistic emphasis. The congregation liked it. Unquestionably it was helpful to a large part of the worshipping group. An army chaplain who sat next to me said: "I am surprised at the informality but these people are definitely here with a purpose." I would agree with that conclusion.

Incidentally the Sunday was one which had been set aside for the raising of the church budget. This was presented by the minister in

(Turn to next page)



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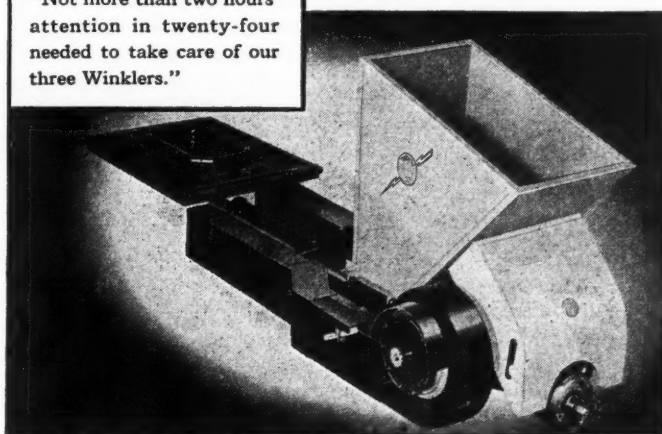
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### Editorials

(From page 65)

a friendly direct message. From it I learned that the annual budget of the church is about \$100,000. Thirty-five thousand dollars of this comes in earnings from invested funds; \$25,000 is available from cash collections; the balance, approximately \$40,000, is secured through annual pledges.

I mentioned earlier that the congregation sang gospel hymns. That may be significant. For the congregation was invited to meet in one of the rooms of the church, following the service, for an old-fashioned song service. What we have here, of course, is the effort to conserve the emotional assets of the revivalistic period and, at the same time, interpret religion in the light of today's living.

Dr. Peale is doing a good job.

### THE LITANY OF THE LORD'S PRAYER

*Minister:* Our Father which art in heaven, hallowed be Thy name.

*People:* For Thine is the kingdom and the power and the glory forever.

*Minister:* Thy kingdom come.

*People:* For Thine is the kingdom and the power and the glory forever.

*Minister:* Thy will be done in earth as it is in heaven.

*People:* For Thine is the kingdom and the power and the glory forever.

*Minister:* Give us this day our daily bread.

*People:* For Thine is the kingdom and the power and the glory forever.

*Minister:* And forgive us our debts as we forgive our debtors.

*People:* For Thine is the kingdom and the power and the glory forever.

*Minister:* And lead us not into temptation, but deliver us from evil.

*People:* For Thine is the kingdom and the power and the glory forever, Amen.

*As used in the First Presbyterian Church, Wenatchee, Washington  
Glen H. Rice, minister.*

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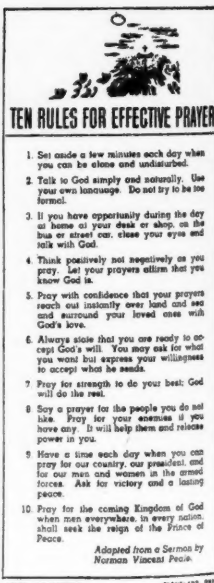
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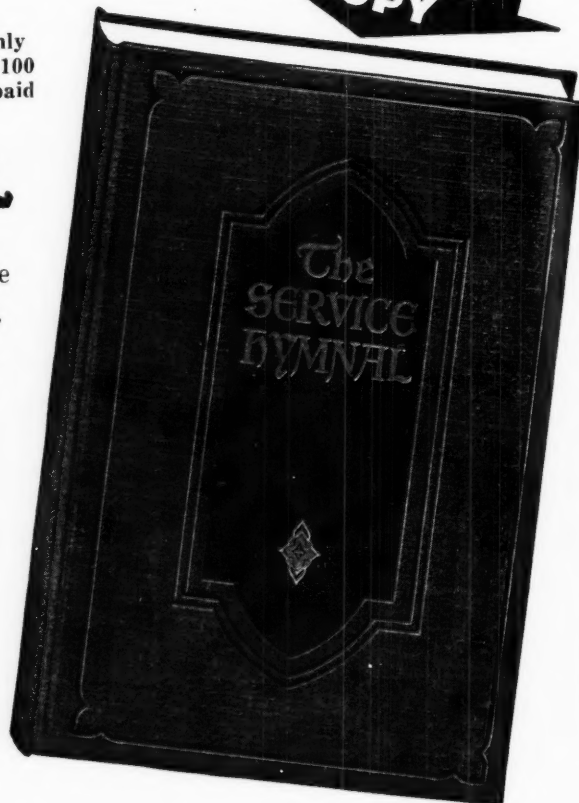
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